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SKETCHES OF PHILIP AND MATTHEW HENRY.

(Concluded from page 230.)

To the Editors.

IN my last communication, I attempted a brief outline of the history and character of the truly great and excellent Philip Henry. I there mentioned, that on the passing of the Act of Uniformity, he found it impossible to remain with a clear conscience in the church of England, and that he therefore relinquished his living at Worthenbury, and retired to Broad Oak, the residence of his wife's family. If we may not denominate it a remarkable providence, yet, at least, it was a singular and pleasing coincidence, which distinguished the period of his ejection from the Established Church, by the birth of a son, whose labours have proved a most enduring and extensive blessing to Christians of all denominations. He quitted Worthenbury at Michaelmas day 1662, and on the 18th of October, his second son, Matthew, was born. To a young minister, with an increasing family, an abandonment of his only means of support must have been a trial of uncommon severity, yet to the world at large, it was such a proof of conscientious and sincere attachment to the pure principles of Christianity, as must have constrained the admiration even of those who felt not the force of the reasons by which he was actuated.

In early life, Matthew Henry was subject to frequent and severe

indisposition, yet his education appears to have commenced at a very early period. At the age of three years, he was able to read a chapter in the Bible very distinctly, and it is even said, with some knowledge and observation of what he read. We scarcely wonder, either at his early proficiency in the first rudiments, or his great subsequent advancement, when we recollect, that the seclusion of the parents from the duties of a public station, left them at full liberty to pay strict attention to the improvement of their family: and if no other end had been answered by the retirement of Mr. Philip Henry, but the education of his son Matthew, we may see, even in this, an ample vindication of the providence of God. Herein he overruled an act of the greatest cruelty, to the production of one of the greatest blessings the church of Christ in Britain ever enjoyed. When Matthew was ten years of age, his life was despaired of, and for several days he lay so low, that his parents fully expected every hour that he would breathe his last. In this state of domestic trouble, the father was called out to preach at some distance. He used to say, *weeping must not hinder sowing*, and in the full spirit of his own maxim, he left his home, in this hour of suffering, to serve his Master. At his return, he found his child still alive, contrary to his ex-

pectations. He told his friends, that during his journey, he had most solemnly, freely, and deliberately resigned up his dear child to God, to do what he pleased with him. Mrs. Thomas, a minister's widow, who was then assisting the family in their affliction, replied to him, "And I believe, Sir, in that place and time God gave him back to you again." It is certain, after this, his amendment was perceptible, and his recovery rapid. After this illness, it is remarked of him, that his attention to his father's preaching was very close and diligent. His impressions under it, were oftentimes so powerful, that he would retire, on the Sabbath, to weep and pray over what he had heard, and frequently it was with difficulty he could be drawn from his closet to take his dinner with the rest of the family.

Till he had reached the age of eighteen, Matthew Henry continued under his father's roof, and enjoyed the special advantage of his instructions. By this period, he had evinced such marks of decided piety, and made such advances in both sacred and classical learning, as to place him in the most advantageous situation for commencing studies preparatory to the ministry. He was very expert in the learned languages, and especially in the Hebrew, with which he had been made familiar from his childhood. With a view to his further improvement, and on the advice of an intimate friend of his father's, he was sent, in 1685, to Gray's Inn, where he paid some attention to law. In about a year, he returned to his father's house. It must be noticed, that at this early period the nonconformists had no regular seminaries for the education of ministers, and their youth designed for the pulpit were obliged to avail themselves of what advantages were within their reach. After this period, he began to exercise his ministry more frequently

than he had yet done, and in 1687, was settled at Chester. The same year he was married, but lost his wife in 1689, by the small pox. About a year and a half after this event, he married a lady of the Warburton family, with whom he lived more than twenty years, and by whom God gave him many children. After Mr. Henry had been settled at Chester about seven years, he lost his father. This event he deeply felt, and in his diary, after observing how great a shock it was to the family, and how all the neighbourhood sympathized with them in the calamity, he makes many pious and pertinent reflections, particularly relating to his own improvement of the event. I should be happy to extract them, but fear to extend this article beyond the requisite limits.

The period of Mr. Henry's ministry at Chester, was distinguished by the most zealous and unremitting exertions, to promote the welfare of his congregation, and to advance the general interests of the Redeemer's kingdom. His labours every Sabbath-day, in his own congregation, consisted of two services; but then each of these was a double service, comprising, first a lecture or exposition, and then a sermon. On Saturdays, he catechized the young people; besides this, he had one week-day lecture, with other religious meetings, visiting the sick, preaching to the prisoners in the castle, with various other regular and occasional services. His public engagements out of his own congregation were very numerous and of various kinds. It may easily be supposed, that a man of his excellent character, high attainments, and great pulpit talents, would find abundant work for every day in the week. It must be a matter of astonishment, that amidst such a round of constantly recurring and important public duties,

he could find time to compose his sermons so fully as his manuscripts evince he did, and that he should, during his life-time have supplied so much truly valuable and useful matter for the press. And here I cannot but observe, that one of the most remarkable and interesting circumstances of his whole life, was the habit, which he early formed, and in which he took great delight, of *expounding the Scriptures*—to this habit, doubtless, the Christian church is indebted for a *commentary*, which to this hour, for soundness of scriptural doctrine—for clear and explicit elucidation of the truth—and above all, for spiritual fervour and devotional feeling, is unrivalled amidst a host of competitors. Matthew Henry learnt the happy art of scriptural exposition from his amiable and excellent father. He daily practised it in his family. During his residence at Chester, he went through the whole Bible more than once, and such was the effect upon his own people, that they were remarkable among all their neighbours for their knowledge of the Scriptures. It was by this constant exercise, and the close attention which it required him to pay to the sacred word of God, that he amassed those stores of knowledge, and acquired that *tact*, for the practical and experimental improvement of every part of Scripture, which afterward proved so great a blessing to the church. In the year 1699, Mr. Henry was mentioned as a suitable person to succeed Dr. Bates, who was then lately deceased at Hackney. To the first and second invitations, Mr. Henry gave a decided negative. He wrote in his diary, that his refusal arose principally from his great affection for the people at Chester. This effectually checked the efforts of the people at Hackney for some time; but after various attempts to procure some other suitable per-

son, in whom all the congregation could unite, without success, their cause was taken up by Mr. Howe, Mr. Williams, and Dr. Hamilton. Mr. Henry, however, still declined. But ten years after, when the congregation was again left destitute by the death of Mr. Billio, they renewed their application so forcibly, that finding it concur with his wish of superintending the publication of his great work, then in the press, he deemed it his duty to comply; and accordingly he removed from Chester to London in May 1711. Here a large sphere of exertion opened before him, in fulfilling which, he was unremitting and zealous, though his natural strength was somewhat abated, and diseases began to threaten his frame. His biographer has remarked of him, that sometimes, while at Hackney, he preached the early lecture at Little St. Helen's, then returned to Hackney to fulfil his regular services morning and afternoon; consisting, as at Chester, of two expositions and two sermons; then he has gone to Wapping to preach at Mr. Lloyd's Meeting-house, or to Shakespear's Walk Charity School, or sometimes to the evening lecture at Redriff; that then he has returned home, and gone through all the several parts of family worship.

In the month of May 1714, he paid a visit to his old friends in Cheshire, for whom he retained the strongest attachment. He had enjoyed the pleasure of their society, and was returning home in the month of June, when he was suddenly taken ill at Nantwich. It happened very providentially, that he was accompanied by his old and intimate friend Mr. Ilidge. He was about to pay a visit to Sir Thomas Delves and his Lady at Doddington, but could not proceed. At the house of Mr. Mottershed, at Nantwich, he was appointed to meet the last enemy, and the conflict was but short.

He said to his friends, as they conveyed him to bed—"pray for me, for now I cannot pray for myself." He spoke also of the excellency of spiritual comforts in a time of need, and blest God that he had those comforts. He said to his friend Illidge—"you have been used to take notice of the sayings of dying men—this is mine—that 'a life spent in the service of God, and communion with him, is the most comfortable and pleasant life that any one can spend in this world.'" He had but a restless night. Early in the morning, he was seized with an apoplectic fit, in which he lay speechless, and with his eyes fixed, till Tuesday morning, June 22, 1714, when he calmly breathed out his soul into the hand of his Lord and Master. He had preached the preceding Sabbath from the text, Heb. iv. 1. "Let us, therefore, fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." It was the general opinion of his friends, that Mr. Henry had undertaken more labour than any human frame could support. His writing, preaching, and innumerable other engagements, were more than could be borne, for though his constitution was healthful and strong, he sunk at last, under the over-strained effort of an unwearying zeal, a victim to exertion; but a noble monument of

the devotedness and ardour of a truly great and pious mind. The service of his God, and the good of mankind, were the great ends for which he lived, and the immeasurable extent to which, while living, he promoted these, and has since promoted them, is an evidence that he lived not in vain. He died in the fifty-second year of his age. The remains of this excellent man were conveyed from Nantwich, and interred in Trinity Church, Chester, where every mark of respect and esteem for departed excellence was manifest. On the arrival of the funeral at Chester, it was met by eight of the clergy, ten coaches, many persons on horseback, and many dissenting ministers, who followed the mourners. When the news of his death reached London, a great and general concern prevailed both in the city and suburbs. The congregation at Hackney fully evinced their great esteem and affection for him: indeed, there was hardly a pulpit of the Dissenters in London, but what gave notice of the breach made in the church by his death. Every sermon was a funeral sermon for Mr. Henry; he was universally lamented; and those who are no friends to the nonconformists, readily acknowledged, that we had lost one that was an honour and support to our weak and despised interest.

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

REMARKS ON AN OBJECTION TO THE DUTY OF PRAYER.

Thus while we humbly own the vast decree
Formed in the bosom of eternity;
And know all secondary causes tend,
Each to contribute to one mighty end;
Yet while these causes firmly fixed remain—
Links quite unbroken in the endless chain;
So that, could one be snapped, the whole
Must fall—
And wide confusion o'er the world prevail—

Why may not our petitions, which arise,
In humble adoration, to the skies,
Be fore-ordained the causes whence shall flow
Our purest pleasures in this vale of woe?
Not that they move the purpose that hath stood,
By time unchanged, immeasurably good:
But that the event and prayer alike may be
United objects of the same decree.

W. F. DURANT.

EVERY person who knows any thing of the nature of prayer, is

aware that it is a purely spiritual exercise, such an one as the pious mind alone can properly engage in, or at all enjoy. Hence it is, that a spirit of prayer is the distinct and unequivocal characteristic of a renewed mind, and the absence of it as clearly designates an unsanctified state. "Thou restrainest prayer before God," is a charge which may be justly brought against every worldly man. A spirit of prayer involves in it a state of communion with God. The state of a worldly mind is the opposite of this; its views, its sentiments, and its feelings, are the reverse of those which belong to the divine mind, and consequently, the reverse of those with which it can commune. "The carnal mind is enmity against God;" it is impossible, therefore, that such an individual can pray. A spirit of prayer also is a spirit of penitence; it delights itself in pouring forth confession of sin, and of deep humiliation on account of it. This is plainly not the state of the impenitent sinner. How can he feel godly contrition for sins which he daily loves and practices? How can he delight in voluntary confessions of sins, which he resolves still to retain? And if to the spirit of prayer he must be thus a stranger, he cannot long be familiar with its form. A pharisaical spirit may lead him to practise the duty in public, but the secret heart-felt exercise he will restrain. Such an inconsistency will be repelling; so gross an act of hypocrisy must shock his feelings and disgust his heart. Now, it is very natural, that such an individual, with his native dislike to the exercise of prayer, and his constant neglect of it, should feel desirous of resorting to some modes of argument by which to justify the omission. Conscience urges the duty and condemns the neglect of it, and in order to get rid of most inconvenient remonstrances, and to

supply a quietus to painful compunctions, he must persuade himself, that the duty which he neglects is not a duty. In this exigence, it is no wonder that he should receive and adopt errors the most palpable, which have in them the show of reason. The one that best serves such a purpose, and consequently the one that he will be most ready to adopt, is, that *prayer is a useless, and therefore an irrational exercise, since it cannot be for a moment supposed, that any petitions we can present, can alter the purposes of the Divine mind, or induce a change in his arrangements, for this would be to deprive the Divine Being of an attribute essential to his nature, namely, immutability.* We must immediately perceive, that this argument is most artfully contrived. It avails itself of the obscurity in which, to our limited faculties, the moral government of God is necessarily enveloped, and, at the same time, it is most studiously adapted to the natural pride of the human heart, which obstinately refuses obedience to commands, the reasonableness of which it cannot discern, disowning on every other ground the right even of its Creator to legislate. We are not surprised, therefore, that the argument should have many advocates, and that it should be extensively seductive. If the practical influence of such an objection to the duty of prayer was confined exclusively to those who openly and proudly avow it, any attempt, on the present occasion, to expose its fallacy, would be idle, because the probability is small, that by such persons these pages will be perused, nor is the probability greater, that if by such they were perused, conviction would follow. But are none, beside the sceptic and the worldling, in danger from this "sleight of men and cunning craftiness, whereby they lie in wait to deceive?" Experience teaches

us otherwise, and perhaps there is scarcely an intelligent and candid Christian, whose eye may meet these remarks, who will not feel the value of any judicious and successful effort, to supply an antidote to an evil, of which his own heart has, in days that are past, felt the power, even if it be not at the present moment the bane of his spiritual prosperity and joy. If we have been successful in tracing this specious objection to its source, we have already done much towards awakening a *suspicion*, at least, that it is spurious. It is the resort of "a deceitful and wicked heart;" how probable is it, therefore, that it is "a refuge of lies." That this is fair, as well as important ground of argument, will be easily seen. Let any Christian ask himself, at what seasons, and under what circumstances, he most feels the force of the previously-stated objection. Is it at the time when the frame of his mind is spiritual, when his conscience is void of offence, when his contemplations of the divine character have been most enlarged, and his views of sacred truth most clear and comprehensive, when his affections have been holy, and his desires heavenly? or is it not at the time, when the reverse of all this has been experienced, when the disposition of the mind has been worldly, when sin unfelt and unrepented of was on the conscience—when devotional feeling has been lost, when grace has declined, zeal become languid, and faith enfeebled? If the latter alternative be the true one, then is not the presumption strong, that the objection urged, however feasible, has its origin in depravity, but not in that truth which sanctifies the heart? But, let us have recourse to another, and, perhaps, to some minds, a more tangible argument. We ask the advocate of the above objection, whether he feels him- self at liberty to allow any objec-

tions, such as human reason, or rather, such as human *ignorance* suggests, to operate in opposition to a plain and express command of his Creator? Does he need to be told, that the positive precepts of his Maker are the direct and unalterable rules of his conduct, and that he has not learnt what are the first principles of the oracles of God, while he hesitates to submit his own understanding to the authority of revelation, and to yield an unreserved and cheerful obedience to all its commands, whether he is able or not to comprehend the design or fitness of those commands? It is not necessary to a rational and honourable obedience, hard as it may be for the proud heart of man to dismiss the idea, that we should clearly see the moral fitness of the precept. Our part is to *obey*; the wisdom of the requirement we leave to him who legislates. And here a reason, and to the considerate mind, a very sufficient reason, why prayer has been appointed a duty, meets us. A most valuable test of character is supplied us in such a precept. Our obedience to divine authority simply, *because* it is divine authority, is tried. By this means, we learn, as otherwise we never could have learnt, "what manner of spirit we are of;" how far a reverence for the will of heaven exists in our hearts, and governs our conduct.

We have then already obtained presumptive evidence against the validity of the objection to which we have referred. We are fully prepared to believe, that there is fallacy in it *somewhere*. A little farther investigation will enable us to discover the vulnerable part. "No petitions that we can present," says the objector, "can alter the purposes of the divine mind; prayer, therefore, is at best useless." The premises of this statement, we admit, the conclusion, we reject. The position will

be granted us by every one who believes in the existence of a moral Governor of the universe, that this Supreme Being must possess the attribute of prescience. In order to secure the accomplishment of his own purposes, he must be able to anticipate every event that will occur throughout the universe, to recognize distinctly its relation to subsequent events, and to trace the whole series up to its final result. If he may be surprised by the slightest contingency, his plans may be thwarted, his purposes fail of their accomplishment, and disorder be introduced into his moral government. But this government respects intelligent beings, whose agency is free, whose wills govern their own actions, who are themselves entirely ignorant of the final purposes which their Creator has contemplated in their existence, and who, therefore, perform all their actions entirely irrespective of those purposes. And yet these actions, every one of them, are links in the grand chain of the divine decrees, and lead on to the final result. No action that we can perform, any more than prayer, can alter the purposes of the divine mind; every other intention of our hearts, or action of our lives, is therefore as irrational as prayer, or rather prayer is as rational as any action we perform. If our objector tell us, that we act absurdly, when, in obedience to the express command of our Saviour, we pray, "deliver us from evil," because, if evil be intended for us by him who controls our fate, that prayer cannot avert it—we ask him, how he can act otherwise than absurdly, in using any means to avoid evil. Any precautions that he takes to avoid even death itself, are absurd, because, if the part which has been allotted him in the drama of life is already completed, his exit is necessary, and if not, his farther

assistance cannot be dispensed with. If he tell us, in reply, that the means which he successfully employs for his preservation, are as much ordained as his preservation itself; we again reply, that so also is prayer the appointed means for securing the blessing by which it is followed. Another step, and our triumph is complete. As a moral means for the attainment of Christian virtue, the exercise of prayer is pre-eminently valuable. Of this fact, the stranger to the duty can form but a very inadequate conception. This is the medium of delightful communion with the Divine Being. Here "man holds audience with the Deity." A holy sympathy is felt, his majesty awes into reverence, his goodness leads to repentance, his compassion and condescension melt into gratitude and love, and the suppliant, while he offers the homage of his heart, finds it "good to draw near to God." Here is found the most powerful check to sinful passion, and the strongest incentive to holiness. Sin is here confessed, and while confessed, remembered and contemplated; and thus surveyed in contrast with the beauties of divine holiness, its deformity strikes and appals the soul. Here the graces of humility are acquired, a sense of our dependence and unworthiness is felt, the pride of the heart is subdued, anger and malice are put away, and love to God and man is the ruling feeling of the heart. Such is the obligation, such the reasonableness, such the value of prayer. Who then does not feel the force of the Apostle's exhortation, "Pray without ceasing?"

Birmingham. Δ.P.T.

ON MOTIVES TO PETITION FOR
THE REPEAL OF THE TEST
ACT.

(To the Editors.)

GENTLEMEN,—Allow me to express the lively pleasure with which

I read a letter from "Jacobus," in your interesting number for March, containing remarks on a passage relating to the Test Act, in the life of the late Rev. Thomas Scott. The expression of affectionate veneration for such men does good to the heart; and the frequent recollection of virtues like his, exhibited within the pale of the establishment, cannot fail to promote, among Dissenters, the amiable spirit displayed and recommended, in a letter in the same number, from a Calvinistic Dissenting Minister.

As true Christian love cannot remain inactive, when it has an opportunity of doing good, it will prompt those who feel it, to use all prudent efforts for the improvement of Christians of every denomination. And, when a just sense of the value of our own careful discipline is sweetened, without being enfeebled, by holy affection for pious conformists, it will lead us, I presume, to desire the repeal of the Test Act, for *their* benefit, as well as for our own.

Conformists, of the same mind as Mr. Scott, account the Test Act, the "scandal" of their religious body. Since every recollection of its existence must produce pain, it would be a kindness to them to obtain its repeal. Nor ought we to conclude, that this pain must be either very slight, or confined to a very few, because we do not hear of their presenting petitions for this alteration of the law. There may be hindrances to such petitioning, in the Establishment, from which Dissenters are happily free. It is not probable, perhaps, that laymen will do this till roused, or at least sanctioned, by their ministers. And it is possible, that the power and disposition of the higher clerical orders may be such, that few of the inferior clergy would think it prudent to promote petitions for the repeal of the Test Act. Dissen-

ters, unfettered by canons, and unawed by a hierarchy, may act up to the full measure of their convictions. And should not compassion for their brethren in less favourable circumstances, be admitted among their motives?

Your intelligent correspondent "Jacobus," remarks, respecting Mr. Scott's "intrepid," candid, and honourable declaration, that the Test Act is the *scandal* of the Church of England; "I cannot but regret, that we are not favoured with his reasons for this firm and manly decision. But where Mr. S. has been silent, it would be improper to hazard a conjecture." Allowing that it would be wrong to affirm, of any particular train of reasoning, that it conducted Mr. S. to the above-mentioned conclusion; I would yet inquire, whether we may not find some hints on this subject, in the letters by Mr. S., published in "The Evil of Separation from the Church of England," edited by the Rev. Peter Roe, M.A. At least, may we not there discern strong reasons, for which a conformist of Mr. Scott's sentiments may desire the abolition of the sacramental test? The parts to which I allude are subjoined.

In the first letter, at page 12, speaking with reference to the service for Ash Wednesday, he says, "In respect of discipline, we are acknowledged to be defective; yet I know by experience, that a conscientious minister, if he will use his influence with humble firmness and impartiality, may exclude improper persons from the Lord's table, far beyond what is generally supposed, not by authority indeed, but by firm admonition."

In the second letter, at page 38, the author writes: "Where a pious and consistent clergyman, (at least in a country parish,) impartially proceeds in the method prescribed by the rubrick, [before

the communion service], with mildness and firmness, he will not find many (if any) continuing to attend at the Lord's table, after he has solemnly warned them not to presume to do so, unless they give satisfactory proof of repentance and amendment; appealing to the rubrick as his rule and authority in thus warning them. There are, indeed, cases in many congregations, in which a man, to act faithfully, must venture painful consequences, which he ought to do without shrinking; and this, indeed, too often proving a strong temptation, shows that the communion is not so pure as it might be; but not that it is as *impure* as it can be."

"Besides this, much, very much, may be done by faithful preaching, and clear explanations of the nature, profession, and obligation of baptism and the Lord's Supper; by private counsel and admonition; and in a variety of ways, which I the more wonder should never have occurred to the thoughts of those opposers who have been ministers of an Establishment. By means of this kind, I have generally been able to induce most of those, whose presence I did not approve, quietly to withdraw. At the same time that I state this, as my *experience*, I deeply regret, that I have attempted nothing more regular and consistent, in the admission of communicants; and in superintending, instructing, and admonishing such as attended. Much more, I am persuaded, might be done, according to the rubrick, in most situations, without either an appeal to the diocesan, or giving umbrage to him. And were these means more generally adopted, they would gradually become less offensive, even to superior neighbours; if in other things, ministers acted inoffensively, kindly, courteously, and peaceably:—at least, it would be well worth their while to make the trial."

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There does not appear to me any thing extravagant in these views of Mr. Scott. It is not difficult to see, that those who had received in good part the personal admonitions of such a pious and vigorous clergyman, would generally fear to approach the altar, till he should invite them; and that others, whom his reproofs had offended, would usually scorn to receive the communion from his hands. A clergyman, acting in the manner here recommended, may, in the course of a few years, find himself surrounded by a society of communicants, bearing, in their individual character, and their mutual affection, a strong resemblance to our churches.

But a parish minister, determined to realize this pleasing picture, would, in some instances, find a great obstacle in the Test Act. For I think a parochial minister is not allowed by law, to refuse the sacrament to the most notorious profligate, who may apply for it as a qualification for office. It would indeed be inconsistent with the principles on which the British constitution is happily founded, if the decision of an individual clergyman, could prevent a person, legally appointed to an office, from enjoying its honours and emoluments. The circumstance of a pious minister's being compelled to receive one person, openly immoral, to communion, would weaken his authority in every attempt to prevent similar profanation. The continuance, therefore, of the sacramental test, must be one great obstruction to that wholesome discipline recommended by Mr. Scott. Nor may it be presuming too far, to suppose, that his opinion respecting the Test Act, was influenced by his ardent desire of an improved management in parochial congregations.

And should not those who separate from the Establishment, because they wish to adhere to scrip-

tural institutions more closely than it will allow, desire, as sincerely as Mr. S., every practicable improvement in its discipline? It may, possibly, be objected, that as such improvements would abate the force of one of the most popular reasons for dissent, they might prevent the increase, or, in some cases, the continuance, of separate congregational churches. On this question, different persons will think differently. But admitting, for a moment, that this alteration in the Establishment would, in some places, have an unfavourable effect on the Dissenting interest, it may be asked, Why should that interest be maintained, except for the continued support of evangelical truth and consistent piety? And, if the end be accomplished, why should a slight change of means excite regret? If in a town containing two dissenting churches, one of them were to exhibit a rapid improvement in spirit and exertion; but the other, remaining stationary, and destitute of all honourable and useful emulation, were only to regret the probable reduction of its comparative importance; this envious and jealous spirit would justly provoke general censure. This case, though not exactly parallel, may assist us to ascertain the character of any feeling of uneasiness, that might be excited in a very few dissenting churches, by a rapidly improving discipline among their Episcopalian neighbours.

But though I have used this language, my real opinion, if I may be allowed to state it, is, that a nearer approach to congregational discipline in the Establishment would, on the whole, favour, rather than injure, our own denomination. It would remove from many minds, a large portion of the prejudice conceived against our selectness of communion. And the ministers of both parties, would find this approximation of

circumstances and duties, cherish an affectionate sympathy, and a regard to each others example, which might operate very favourably in our denomination, as well as in theirs. Instead of fearing that a revival of our principles would prove the bane of our churches, I cannot but hope, that an improved discipline in the Establishment would promote the increase, and (which is, at least, equally important,) the *soundness* of the dissenting body.

But some, who may admit that such a change in the Establishment is desirable, would still account it as evidently hopeless, as to render it wise, by avoiding all solicitude for it, to spare themselves the pain of disappointment. In how many parishes, or how few, such a management is likely to be attempted, it may be difficult to conjecture; but it would be rash to conclude, that it will be attempted in none. We can scarcely suppose, that the opinions and practice of Mr. Scott, as stated in the above quotations from a pamphlet extensively circulated, will produce no visible effect. And it appears, from the accounts sent home by the agents of the Church Missionary Society, that, at least, some of them maintain in their congregations such a discipline. For proof, I would refer to a very interesting pamphlet, entitled, "Some remarkable Particulars concerning the rapid Civilization of the Negroes in the Colony of Sierra Leone, West Africa: wherein the power of the Gospel is remarkably displayed. Compiled, by permission, from the Registers and Reports of the Church Missionary Society." In this pamphlet, the "communicants" are repeatedly mentioned, in such a way as proves, that the persons so denominated, were well known as such, to each other and their neighbours. And their use of corrective discipline is clearly shown

in the following sentences from page 23.

"July 13. Met with the appointed communicants, to consider the case of the man, who had quarrelled with his wife in the market. The offender confessed his conduct; and said, that all was true which the witness (another communicant, who was present in the market,) said against him. He expressed great sorrow. It was resolved, that as the offence was public, he should be publicly reproved; to which he readily agreed."

"The discipline of the church appears to be exercised with a salutary influence. 'Mr. Johnson,' said a negro, who had been excommunicated for improper conduct, 'since you go from this place, I have no peace—I have trouble too much. I have done bad since you go away—I have quarrelled with me wife, and me wife report me to the Governor, and he put me in jail, and then they turn me out of the church. I am very sorry for what I have done—I have no peace.' 'Do you live peaceably with your wife now?'—'Yes, Sir.' Mr. Johnson exhorted him to prayer and watchfulness, and told him, that if his conduct verified what he said, he would re-admit him."

We all know how much recent efforts to evangelize the heathen, and the interest felt in missions, have revived, in our religious body, that spirit of propagation, of which the happiest effects are now spreading through the country. We may, therefore, reasonably hope, that an interest in the discipline maintained by their most successful Missionaries, diffused through the vital parts of the Establishment, will revive in them an attention to pastoral admonition, and purity of communion.

If then it be acknowledged, that the repeal of the Corporation and Test Acts, besides giving pleasure

to many excellent conformists, would facilitate their adoption of a scriptural and highly useful discipline; ought not an affectionate desire for their benefit, to occupy a very conspicuous station among our motives for soliciting the repeal of those injurious laws? I would even inquire, leaving others to determine, whether this motive may not be cherished, with greater advantage to our personal religion, than any other? I grant, that other motives are admissible, and even laudable. I acknowledge that our reputation is injured, and that we are bound to seek for the removal of the stain. But the recollection of injuries, though it may sometimes be necessary, usually endangers that spirit of meekness and forgiveness, for which Christians should be eminent. Besides, as in this case, many persons, through inattention, have never perceived the injury; to them, and especially to conformists, all attempts to expose it wear an aspect of hostility, of which it would be pleasant to all parties to have the subject divested. May not this be done by spreading the idea, that our petitioning for our own undoubted rights, tends to fulfil the wishes of many of the holiest and wisest of our conforming brethren. By this method, soothing rather than irritating the temper of conflicting parties, we shall promote the spirit of diffusive and ardent charity, the beauty of Christianity, and the joy of heaven.

ERIPHUS.

THE PASTOR'S RETROSPECT.

No. III.

Piety in Camps.

At a very early period of my life, and when England was full of talk about *Captain COOK's Voyages round the World*, I was introduced, by my father, to one of the most

distinguished individuals of his age, who had then recently returned, I think, from that last fatal voyage in which Cook fell—**SIR JOSEPH BANKS**. I was but a boy, and the sight and conversation of so extraordinary a character, made an impression upon my mind which was never obliterated, and which imparted to me a sort of passion ever after, for the company of men, who had been great travellers, and seen much of the world. Youthful predilections are often to be traced to similar incidents. I mention this fact, as probably contributing, in no slight degree, during my progress through life, to draw me into the society of persons, who had visited foreign countries;—and, perhaps, as one of the causes which led to the pleasing and improving friendship, a sketch of which I am about to write.—The providence of God brought me, before I was twenty years of age, to a considerable sea-port town; and here, amidst the changing scenes, which such places usually present, I mingled with persons of various descriptions; but among them all, there was one, into whose company I had been occasionally introduced, that had powerfully charmed me by his conversation and his manners. He was a military man, who had seen much actual service, and passed among various and distant nations. There was not such a disparity in our ages, as to preclude us from feeling interested in each other—for, though I was considerably the younger, yet by my inquisitiveness, and the pleasure I both felt and evinced in the company of my novel acquaintance, I contrived to excite his attention, and make him feel a pleasure in gratifying my curiosity. At that time, I possessed more leisure than I have ever had since, and my new friend being just returned from a long and perilous campaign, I found many opportunities of insinuating myself into his company,

where, to the honour of his condescension, I must be allowed to say, I always found a cheerful welcome. But other circumstances, besides those I have alluded to, cemented our acquaintance. We had sympathies of a religious nature, which had served, perhaps, most of all, to awaken our regards for each other. We were both comparative novices in the ways of religion; we both met regularly at the house of God, and joined in the same acts of social worship. But a similarity of disposition served still more to draw us closer together, and to cement us in the sweet and tender bonds of a Christian friendship. My military acquaintance was possessed of great sensibility, and rarely spake much of himself. On this account it was, that I had been often in his company, without being able to ascertain much of his history, or to acquire any thing like a distinct view of his course. But at last, our growing intimacy put me in possession of the following particulars, which I gained from him, not in a continued narrative, but a fact or two at a time.—He was the younger son of a noble family in Ireland, from which country he had gone out, at an early period, into the army, with a very superior education, and every manly accomplishment, but with no sense of religion. A gay, ambitious, dissolute young man, of fair prospects for this world, but none for a better. I cannot attempt to describe how I have heard him speak of the days of his ignorance and folly, when he knew not God, laughed at religion, and made a mock at sin. Distinguished, as he was, by exquisite talents, a most sprightly disposition, and a playful wit, he had become a great favourite in the army—the very life and jewel of the circle in which he moved. So much the worse for him. The stronger were the ties that bound him to vanity and

sin, and the harder the task of breaking through them afterwards. In this state he was, when it pleased God, that in the camp, which was then in a foreign country, there were found a few pious soldiers, who did not forget, amidst all the bustle of a soldier's life, and all the alarms of an active campaign, the concerns of their souls. These good men had long been a theme of profane mockery to most of their comrades, and yet, in spite of their methodism, they had excited respect, and were accounted good soldiers. Often had my military friend heard, but with utter indifference, of their meeting together in some corner of a field, or hut, or vacant tent, as they could, and this practice having continued some time, they had prevailed on several of the more sober and thoughtful soldiers to meet with them. The army was engaged in a most bloody and destructive war, and multitudes of their companions had fallen around them. The scenes in which they were daily engaged, though they left little leisure for social meetings for prayer, yet powerfully enforced the necessity of them; and whenever duty permitted, they availed themselves of the opportunity, and persuaded others to unite from different regiments. It was under these circumstances, that this little party first attracted the attention of this officer. I cannot affirm, distinctly, what led him to the place where they were met; whether any inward impression upon his own mind, the design to mock, or to disperse them, or accident; but so it was, he went to the place, but unperceived by them—he heard some one in prayer, or some chapter read, (I cannot now say which, for it is at the distance of many years,) and he was arrested—it was as if a voice from heaven had spoken, louder than the roar of artillery, to which he was almost daily accustomed,

and more fearful did it seem to his spirit, than all the scenes of slaughter and desolation through which he was passing. The terror of the Almighty took hold of his heart. In what frame of mind he returned, and what he felt after he retired from listening at the soldier's meeting, your readers may imagine, but I shall not attempt to describe. I must pass over the description of this, to facts, and to the permanent effects. He went again; he heard more; he felt more:—the word spoken, with no suspicion that their officer was near, by some of these humble Christians, to their fellows in the camp, converted their superior, and brought him, after a little time, to hold intercourse with one or two of the principal, and then openly to show himself among them, and to sit down in their little assembly to be taught the things of God. It must have been a sight truly interesting—one over which, I confess, I have often hovered in imagination with great delight, to behold this awakened officer, and a few simple-hearted, humble, praying soldiers, who were all expecting every day to be cut down by the destructive instruments of war, stepping aside as they could, to hold converse with God, and attempting, as they were able, to prepare each other for that eternal world, which they felt to be sensibly near. Danger urged the infinite importance of spiritual things, and love to each other's souls diminished something from that due sense of distance, which, under almost any other circumstances, must have prevented such familiarity. Every thing, indeed, in the relative situation of the parties, would have kept them apart; but Christian affection triumphed over all. Among the soldiers, he had been met by the Saviour, brought to the knowledge of sin, and directed to that peace and joy, which nothing but

true religion can give. The joy that now pervaded their company may be imagined, but cannot be described. Often they thought and felt, that the Lord was among them, and their tent or hovel a bethel to their souls. Our friend had the happiness, however, of enjoying the society of these good men but a short time. Several of them were cut off in the course of the war, and the pious officer found himself bereft of some of his best helps and supports in the ways of God; yet he was not discouraged—to the few pious who were left, he felt it his duty to supply the place of those good men who were gone, as far as he was able. And, though but very recently brought to a knowledge of the Gospel, he was soon able to teach others. It may be supposed that, in such a situation, he was not without severe trials from his brother-officers. Their astonishment and vexation can scarcely be conceived, when they found, that all at once their gay favourite was become religious. Every means was tried to turn him from his new courses, but it was in vain; he was of a nature too firm, and of a mind too dignified and noble, to be persuaded to forsake what he found to be duty, or to be perverted, by ridicule, from what he felt to be his highest interest. And thus by perseverance in well doing, no less than by the equanimity which his religion produced, he silenced his opponents, and was the means of winning over one of his brother-officers to unite with him. To that individual, I think, (but I cannot positively charge my memory with this fact,) he became the means of a great and permanent change, which years after, when I heard the narrative, was still producing the fruits of Christian faith. This period of his life, I have often heard him say, was indeed the most delightful he ever passed. For though

full of alarms, harassed by a powerful foe, and almost every day engaged in actual conflict, and, from the particular station he occupied, much exposed to the enemy, he yet felt upon the threshold of heaven. I have heard him often relate, that many a morning, with an eye glistening at the recollection of his joys, he has risen, and, after committing himself to the Saviour, has gone forth to the post of duty and of danger, almost with the certainty of being in heaven before night. And all the time his joy was extatic. He had found life, though dead in trespasses and sins, and death was beheld by him in no other light than as the gate of glory, at which he felt himself hourly waiting. One day his duty led him with a brother-officer outside the temporary defence, behind which the British army lay encamped, and being in close conversation on some point of duty, the other officer had linked his arm with his, and in this situation they were proceeding, when a cannon-shot, from the enemy's lines, passed between their bodies; and in an instant took off the other gentleman's arm, which was close to my friend's side. Thus in the midst of deaths, from day to day, he found ample cause to rejoice in that salvation, which had prepared him, by faith in Christ, not only to meet all the terrors of a day of mortal conflict, but to stand undismayed in the great day of Jehovah's wrath. My friend, however, was unhurt—he passed through this campaign, and, I believe, through several others, without a wound. At last, (for I would not trouble you with too many particulars,) he was separated from most of his pious comrades. The constant movements which attend a military life, subsequently brought him to the fort of Gibraltar, where he gathered a little assembly, to which he used to read and explain the Scriptures,

and among whom, I have reason to believe, he was made very useful. He grew rapidly in grace and knowledge. The word of God became his constant study, and by a little attention, he had acquired no mean ability in explaining it. I have now by me a little volume, which I keep as one of the mementos of our friendship, containing a judicious abridgment he had made for himself, of *Claud's Essay on the Composition of a Sermon*, and by which, as he was often thrown into situations where the preaching talent was more useful than the military, he had been assisted to compose his thoughts, for addressing those who, deprived of all other means, were willing to hear him. What a blessing must such a man have been in an army! Very many, I have reason to believe, in different places, and belonging to different regiments, blessed the day that brought him to serve the Lord Jesus Christ. But I hasten to the close of my narrative. My friend fought in Egypt against Buona-parte, and was present in most of those dreadful and protracted conflicts, which were there witnessed. A hand unseen kept him amidst the ten thousand deaths, which there every day surrounded him. Yet, through the whole, he enjoyed the undisturbed consolations of religion. One night, when the British troops were in a most exhausted and deplorable state, as late as the hour of 11 or 12, he received a summons to attend the General of the Army instantly. He flew to his tent, and received the information, that the French army was in a direct and hasty march upon them, and would certainly be within sight by the morning, and that it was utterly impossible to give them battle. That only one resource was left, which was to take advantage of their situation, and of the local circumstances of the country, by effecting

an inundation. This he showed could be done by a canal or river, (I know not which,) that lay between the British and the enemy. He, therefore, ordered our officer immediately to the spot, where the banks might be removed with best effect, and the work executed. He mounted his horse with the utmost speed, rode about nine miles to the extremity of the British line, and to the chosen place. When he arrived there, he gave orders to the company, or regiment, at that point, to execute the necessary work; but famine, despair, and disease together, had so dispirited the troops, that not one would obey the word of command. In this situation, what was to be done? the salvation of the army depended upon his exertions—he saw that reasoning was vain—he leaped from his horse, seized a shovel, and waded into the water up to the middle, and began to work; the men loved their officer, and they saw he was in earnest—first one and then another followed his example, till at last he got most of them heartily engaged; he worked with them for about four hours, till the desirable end was accomplished—the country flooded—the march of the enemy impeded—and the army thus far, at least, saved. But the results, to himself, in such a climate, and under the circumstances in which he had come to the spot, extremely heated with his ride, had well nigh proved fatal. The next day, he was seized with that dreadful opthalmia, which proved so destructive to our troops, and for many months was confined to his bed. He returned *blind* to England, and was long before he recovered the use of his sight. However, by the blessing of God, he was restored to a tolerable state of health, and was not unrewarded for the signal services he had rendered to his country. Yet his constitution was

broken, and he was not subsequently called forth to scenes of human warfare. He lived and died in peace in the bosom of his country — a blessing to an extensive circle of Christian friends, from whom he was suddenly snatched away, to enjoy that reward of glory for which he had long been prepared, and in the hope of which he had spent not only many happy but many useful years. His example was a pattern to Christians in high stations; for his heart was as liberal as his piety was ardent. He delighted in doing good, and though his rank precluded him from engaging personally in many ways in which others can be useful, yet he condescendingly animated all whom he found labouring in any way for the good of others, and felt a pleasure in speaking a word of encouragement to the Sunday-school teacher, or the benevolent visitor of the sick poor. God's people were his chosen friends, and among the ministers of the Gospel was his chief delight; but now his joys are with the great Head of the Church, in that place where his worldly honours and military glory are all exchanged for the crown of life that fadeth not away. May I, once his friend on earth, behold him there.

EAGLET.

THE POOR MINISTER'S SIGH FOR BOOKS.

"A dreary want at once of books and (cash)."

(To the Editors.)

GENTLEMEN,—I have long been a reader of your valuable Magazine, and among many other particulars, for which I greatly esteem it, permit me to name its temperate and manly defence of the great cause of truth, in connexion with that of charity, the union of which I conceive to be highly important, and always necessary. In

reading your able review of books, and especially the department which you designate "*Literaria Rediviva*," I have derived considerable advantage; my knowledge of the valuable productions of our ancestors has been increased, and my desire to become better acquainted with them promoted. I do, therefore, most readily and cheerfully acknowledge myself the debtor of those gentlemen who contribute to this department, and consider them as practically illustrating the remark of the great Richard Baxter, in his recommendatory preface to "*Scudder's Christian Walk*," viz.—"I think it of service to the souls of men to bring such old and excellent writings out of oblivion and the dust." But among the advantages I have derived from a careful reading of your critical department, it is right, Gentlemen, that I should name one evil which I have perceived as to myself, an evil not attributable to your respectable work, but originating in my own bosom, and to some latent mischief within my heart. It is the frequent breach of the command which enjoins, "Thou shalt not covet." I will name an instance, in a recent paper, by your amusing correspondent *Miles*, entitled the "*Book-worm's Dream*." I particularly remarked his description of the approach of the venerable John Howe to the "*Fanum Theologorum*." He observes, "With slow and dignified demeanour, he placed his volumes in the impartial scale, which immediately awarded to them the most decisive approval." This eulogium instantly reminded me of having read, somewhere, "that a young minister who wishes to attain eminence in his profession, if he has not the works of John Howe, and can procure them in no other way, should sell his coat and buy them; and if that will not suffice, let him sell his bed, and lie on the floor; and if

he spend his days in reading them, he will not complain that he lies hard at night." Now, after having read these passages, with all the resolution I am master of, I could not suppress the rising desire to possess them for myself, and though I could not venture so far as to part with two such necessary articles as my coat and my bed, yet methought I could make any reasonable sacrifice to procure the works in question. But perhaps I shall be reminded of the Apostolic injunction, "Be content with such things as ye have," to which I have only to reply, I would with the great Apostle acquire this lesson, for it is not natural to any man: but at the same time I cannot forget that when he charged Timothy to bring with him his cloak from Troas, he also added in that charge, particularly the *parchments*, which were to him, I suppose, what books are to us. Let me not, Gentlemen, excite your censure, but awaken your sympathy by these remarks, for I would have you understand that the writer is a country-minister, with an increasing family—a contracted income—and a small library, possessing some thirst for knowledge, and no inconsiderable degree of love to books, especially the productions of those great and good men of the seventeenth century, so well known by the names of Puritans and Nonconformists. These I have great reason to esteem, and can feelingly unite with the pious Baxter, when he says, "The use which God made of books, above ministers to my soul, made me somewhat excessively in love with good books; so that I thought I had never enow, but scrap'd up as great a treasure of them as I could." But after all my efforts few are the books which I possess, and I shall be understood when I say that between my desires and means there has been a sort of perpetual conflict.

The only work of Howe's which the writer possesses is his "Blessedness of the Righteous," a book which he has read with unmingled satisfaction, and which stands unequalled by any that he has had an opportunity of consulting upon that delightful subject. In going over the pages of this little work, one cannot help sometimes fancying himself in the school of Plato, and other philosophers of the heathen world, but throughout the whole you find yourself in the society of an excellent scholar, an able reasoner, and what is still better, an eminent and advanced Christian. But it may be suggested, cannot ministers, in the circumstances adverted to, borrow books of their more wealthy brethren? true, they can, for who can object to lend his brother a book after what *Amicus* has said upon this subject in your Magazine. But is the once reading of such works as Howe's, sufficient? are they not worthy to rank among the books which the Lord Verulam tells us are "to be swallowed?" and who can spare his books till this thorough swallowing and digestion is accomplished? What then is to be done to remedy the evil? I answer, among the many benevolent and praiseworthy institutions of the present day, could no society be found, no plan be devised to aid the necessitous village minister in getting a suitable library? A contemporary publication records a fact worthy the consideration and imitation of opulent Christians, and reflects honour upon the benevolent man to whom it relates: this gentleman had in his library two copies of the valuable Commentary of the late Thomas Scott, and having been told by a minister who saw them, that he was destitute of so necessary and useful a work, he very generously and nobly presented him with one copy. Many Christians, in affluent circumstances, might thus render

essential assistance to poor ministers in this way. How many possess books which they seldom or never read, but which quietly repose in the book-case, or on the shelf, year after year, which would be advantageously read by the studious pastor, whose knowledge would thereby be increasing, his labours became more acceptable and useful, and the church over which he is placed would also feel the benefit by their advancement in the wisdom and understanding of the best things. Let me, however, not be misunderstood: I intend not to convey an idea that a large library is necessary; quality in my esteem is of more importance than quantity. I speak only of necessary standard works, among which perhaps I shall not err if I place a commentary first, now these are not to be obtained without considerable expense, and consequently beyond the reach of many a worthy man. My own ideas of a library and reading, are well expressed by the admirable Seneca, in a passage with which I shall close my paper. "I would fix upon some particular authors, and make them my own. He that is every where, is no where; but like a man who spends his life in travel, he has many hosts, but few friends. Which is the very condition of him who skips from one book to another: the variety does but distract his head, and for want of digestion turns to corruption instead of nourishment." "Tis a good argument when a man loves home, and to keep company with himself: whereas a rambling head is a certain sign of a sickly humour. Many books and many acquaintances bring a man to levity of disposition, and a liking of change. Of authors be sure to make choice of the best; and stick close to them; and though you may take up others by-the-by reserve some select ones however for your study and retreat."

JONATHAN BOOKWORM, Jun.

PROGRESSIVE SANCTIFICATION.

THAT in the experience of good men there is any thing to which the appellation *progressive sanctification* may be applied is by many unhesitatingly denied; and the denial is not in the least degree astonishing. In addition to the ordinary obliquities of the human understanding, this truth has to contend with our natural self-satisfaction, our indisposition to strenuous exertions in religious duty, and the experience or apparent religion of spurious and heartless professors. Nor can it be doubted, that many good men have denied the doctrine in question; being, like all other men, fallible, and misunderstanding some phenomena in their experience, by which, they suppose, the idea has been refuted. But as Revelation is the highest testimony, it must, when opposed by human thought or feeling, give sentence to man, and not by him be negatived. If from the Bible, I satisfactorily ascertain, that progress is in every case a quality of true religion, I must deny in any instance the genuineness of that religion, which is not progressive. For an individual to say, "I do not experience any thing of the kind," as an argument, that it is not to be expected in good men, is consummate arrogance and disgusting weakness. May I request attention to a few passages of Revelation, which I consider confirmatory of the doctrine in question. "The righteous also shall hold on his way, and he that has clean hands shall be stronger and stronger." (Job xvii. 9.) "The path of the just is as the shining light, that shineth more and more unto the perfect day." (Prov. iv. 18.) "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." (2 Peter iii. 18.) "As new-born babes, desire the sincere milk of the word,

that ye may grow thereby." (1 Pet. ii. 3.) It will readily be admitted, that many other passages of a similar character might be added; and if these scriptural quotations do not contain proof of the doctrine of *progressive sanctification*, I either mistake the power of English words, or am unable to make the most easy inference from an established proposition. But I never heard any individual object to the doctrine on the authority of Scripture; it is, when denied, placed in opposition to the experience of recognised believers:—and, though we must ever regard the latter testimony as invalid, when opposed to the former, it is a fearful thing, to deny the existence of true religion in the case of every one, who cannot recognize in his own experience what is understood by *growth in grace*. Cannot the feelings of many such individuals be reconciled with the Scripture doctrine? May not this progress at times elude the notice of its subject? Is it not probable, that many who possess grace may not clearly understand wherein it consists, and, therefore, falsely deny its progress in their own case? Can we doubt, that the incompatibility between this doctrine, and the experience of some good men has no other existence than in appearance? They do not find any improvement in their spiritual state; and, indeed, in many respects their movements in religion appear rather retrograde than progressive. They can remember the time, when their delight in the means of grace was ardent; when their love to God and Christ was earnest; when every duty was pleasing, every prospect bright, and every affection lively. But now they endure a painful reverse. Their natural corruptions are often strong; they have little pleasure in the Lord's house, at a throne of grace, or in reading the divine

word; their doubts are increased, 301 and their whole spiritual condition has declined. Consequently they conclude, that in their own case, at least, sanctification is not progressive. In answer to such persons, it may be said, that several separate considerations reconcile this experience with the doctrine of *progressive sanctification*.

1. Sanctification may be progressive, and its progress not uniform. Our being, at present, less happy and holy than at some former period, is not opposed to the idea of an average progress. We say, that from one particular season of the year to another, the days lengthen. But they do not lengthen uniformly. Through the intervention of clouds, or vapours, the present day may be shorter than that which preceded it; but who would on this account doubt the progressive lengthening of the day? A convalescent does not invariably advance to perfect health, though he does so in the average. Thus the believer may be making progress in sanctification, and yet, at any given moment, may not be in so advanced a state as at a certain period preceding. Paul found, at times, the law of his members prevail, and at other times, the law of his mind. Peculiar temptations, and various other circumstances may occasionally produce a declension of heart, but it will again recover itself; as the opening bud may close at the approach of the blast, on the cessation of which, it will again reveal its beauties of colour and of form.

2. Various reasons may be given for a greater liveliness of feeling, in the incipient stages of our religious history than at any subsequent period, without its being necessary to suppose a greater degree of sanctification. Our joy and animation were increased by the force of novelty. We had then undergone a change greater than which we subsequently expe-

your sword, so you will be as good at suffering as at acting.—In revenge, we act the executioner, but we personate a prince when we pardon: in the one, we *bestow a favour, and so are noble*—in the other, we *disclose an infirmity, which is ignoble*.—That man's faith must have a wider swallow than either Papist or Hindoo, who can believe, that this beautiful and orderly system of the universe arose by chance, and is governed by the same. And yet infidels make a mock of faith, while their OWN FAITH IN THE OMNIPOTENCE OF NOTHING, is more implicit and dogmatical, than that of the most abject votary of superstition. To *disbelieve* the Scriptures; we must *believe* far greater prodigies, and far deeper mysteries than any there revealed. His faith, who embraces infidelity, must not only have become large enough to swallow camels, but himself must have become a very dromedary, to bear all the luggage of scepticism, and all the dead weights of unbelief. Be sure that men who make their professions of *faith*, and *no-faith* very cheap—have not bought them at a dear rate. Study to live a HOLY LIFE, since holiness is the only prevailing interest in the world, for GOD is on that side.

Yours, for the present,

BUSY BEE.

HISTORICAL DELINQUENCY OF THE SCOTCH NOVELS.

(To the Editors.)

GENTLEMEN, — The very great popularity attained by that overwhelming mass of books, designated "The Scotch Novels," has, it is probable, induced some of your readers to forsake, for a time, the sober realities of life, and tread in the mazes of fancy and delusion, which the magic of those volumes has created. I am ashamed to own that the temptation has been too strong for me, though a decided patron of the ancients,

I confess I have read and been pleased with some of the works in question. I am however penitent for my transgression, and have returned at length to my usual routine, amongst the ponderous quartos and black-letter duodecimos of other times. But as some atonement for my fault, I would attempt to warn your readers of one very fatal effect which may be anticipated from the perusal of the works in question, viz. the uncertainty, and, in some cases, the false impression, on historical subjects, which that perusal will originate. The misrepresentations which I deplore is apparent in all the books of this class which I have read. I shall only advert to it however in the instance of "The Scotch Covenanters," which I intend to oppose to the garbled accounts given in the novel, from a work whose title is as follows:—"The Memoirs of Capt. John Creighton, from his own materials, drawn up and digested by Jonathan Swift, D.D.—D. S. P. D. Printed in the year 1731," a tract which I have every reason to believe was well known to the author of "The Tales of my Landlord," and which, as the production of one actively employed against the Covenanters, and by whom many of those persecuted people were slain, may well be entitled to belief as far as the author speaks of circumstances occurring under his own inspection, and where the hatred which he bore towards his opponents affords him no temptation to conceal or deprave the truth. I shall bring forward but one fact out of several I had noticed—but it is a sufficient specimen of the false colouring of those syren-productions. Captain Creighton informs us, that "Balfour had been the Archbishop's (Sharpe's) chamberlain, (for so in Scotland we call a great man's steward) and, whether by negligence or dishonesty, was

short in his payments to his lord; and the fear of being called to an account, was a principal motive to assassinate his master: however, he pretended likewise a great zeal for the kirk, whereof he looked upon the Archbishop as the greatest oppressor."—p. 58. This account is essentially different from that of the novelist, in that, 1. It states the fear of punishment for moral depravity, and not religious fanaticism, to be the cause of the massacre of the prelate.—2. It makes *Balfour* a pretended zealot for the kirk, and consequently a deceiver of those with whom he afterwards associated; whereas the novelist represents him as a *self-deceiving*, but *sincere* man, hurried on by a true, though misguided zeal. On the whole, history makes *Balfour* a *hypocrite*, acting under the pretence of religion; the novel feigns him as an *enthusiast* influenced by the religion he espoused. It is observable also, that the Covenanters did not justify that nefarious action of *Balfour* in their acknowledged writings. See appendix to *Naphtali*, (*passim*.)

I might easily enumerate more instances of the same kind, but *non est tanti*. These trifling breaches of accuracy are not the chief reasons which have induced me to bring forward the charge of historical untruth against the celebrated "Scotch Novels." There is an intermixture in them of fable and history, which renders them infinitely more dangerous to the unwary reader than fable itself. The outline of truth which they represent makes him unsuspecting, and their partial agreement with accredited history is the more fatal, because it renders him credulous of the circumstances, and colouring by which the facts themselves are distorted and disguised. In none of these works is this colouring more prejudicial than in "The Covenanters," where liberality is affected only to add pun-

gency to the satire, and oil is poured out only to enable the weapon to pierce deeper. Hear the voice of truth! The men who could leave this world with the following language in their mouths, could not have been enthusiasts of that wretched kind, which it is the design of the novelist to represent them. "Hereafter I will not talk with flesh and blood, nor think on the world's consolations: farewell all my friends, whose company hath been refreshful to me in my pilgrimage; I have done with the light of the sun and moon. Welcome eternal life, everlasting love, everlasting praise, everlasting glory! Praise to Him that sits upon the throne, and to the Lamb for ever! Though I have not been so with thee as I ought to have been in the house of my pilgrimage, yet thou hast made with me an everlasting covenant, ordered in all things and sure. And this is all my salvation, and all my desire. Bless the Lord, O my soul! that hath pardoned all my iniquities in the blood of his Son, and healed all my diseases. Bless him, O all ye his angels that excell in strength, ye ministers that do his pleasure. Bless the Lord, O my soul! Hallelujah!"—*Naphtali*, pp. 293, 294.

AMICUS FÆDERIS.

GROWTH OF LIBERAL PRINCIPLES.

(To the Editors.)

I AM sure it will give pleasure to your readers to see recorded the excellent remarks which a late debate elicited from the two illustrious speakers, the Archbishop of Canterbury and Lord Liverpool, when the subject discussed in the House of Lords was the *Unitarian Marriage Act*. With all the obstructions which are daily thrown in the way to impede the march of truth, it is indeed gratifying to observe the ground that liberal and just views are gaining among our senators and nobles. Surely, the

extracts below are deserving of being written in letters of gold.— Hoping that they will find a suitable place in your valuable pages, as the archives of documents interesting to all lovers of sound principles. I remain yours,

Thames Ditton.

J. C.

“The ARCHBISHOP of CANTERBURY said, it was certainly true, as had been observed, that the Unitarians denied the doctrine of the Trinity; but he wished those who opposed the bill to consider well, what it was for which they contended. Was it their wish to enforce a *seeming* acquiescence in doctrines against the consciences of men? The consequence of maintaining such a practice must be, that ceremonies would be administered in one sense, and received in another. What was this but a system of the grossest prevarication? For these reasons he was desirous of seeing this bill in the committee, where it might receive such corrections as it was susceptible of.”

“LORD LIVERPOOL remarked, the bill was intended to place Unitarians in the same situation in this respect as Jews and Quakers. His (Lord Liverpool's) noble friend on the woolsack, had asked, why the Unitarians did not place themselves in the same situation? This might be the subject for deliberation in the committee, to which it was now proposed to send the bill. If the Dissenters kept their own register, it might be allowed them to marry according to their conscience. They (the Unitarians) thought it a hardship; and he (Lord Liverpool) respected their religious feelings.”

QUERIES RELATING TO ORDINATION.

(To the Editors.)

Several constant readers of the Congregational Magazine request that you will do them the favour of inserting the following queries,

on the subject of ordination. They have been occasioned by some occurrences in the part of the country where Divine Providence has appointed their dwelling-place. If the practices alluded to be defensible, it is hoped that some one of the eminent and excellent ministers who have countenanced them, will state the grounds upon which they have proceeded, for the satisfaction of a number of christian friends, who have long looked up to them with great deference and esteem. If, on the contrary, they cannot be justified, it may surely be presumed, that they will not be repeated. Ordinations, as practised in our churches, your present correspondents have long been accustomed to regard as among the most solemn religious services ever conducted on earth, and they are anxious that nothing may be connected with them which may detract from their interest and usefulness; an effect which, they conceive, must infallibly follow the introduction or toleration of any thing manifestly inconsistent with our avowed principles of church order and discipline.

Your's truly,

E. PLURIBUS UNUS.

Qu. 1. Is it consistent with the views of church order and discipline, which Independents believe to be scriptural, to ordain a person to the ministry where no church has been formed, and where he is not expected to do the work of an evangelist or missionary, but to labour steadily in one particular place of worship?

Qu. 2. Is it consistent with Congregational discipline to ordain a person without the knowledge or concurrence of the church over which he has the pastoral care, and at a considerable distance from them, by taking the opportunity afforded by the ordination of another minister among his own people, and uniting the two in one service?

DEATH OF LORD BYRON.

LORD BYRON, the LEADING STAR of modern infidelity, is set, as his admirers are trying to persuade the world, in the very zenith of glory, and with an enlarging *halo* of lustre and of light encircling his name. To what was humanly great in him I would do honour, but against the evil, which was *scarcely human*, it becomes every patriot and every Christian to evince his detestation. I cannot deem it right to follow here the old adage, *de mortuis nil nisi bonum*. The friends of those immortal principles which were the objects of his mad and malicious hostility ought not to be silent while the public prints are filled with his panegyrics, and every diurnal scribbler is tuning a pæan to his memory. That Lord Byron's name will go down to posterity I feel no anxiety to dispute, and I feel just as little apprehension of its being associated with the immortal names that grace our literature or our poetry. With our Milton, our Shakespeare, and our Spenser, he never could have ranked; for had he followed in the same track, it would have been *hauri passibus æquis*. I should deem my labour thrown away in any attempt to prove him unworthy of ranking with those high-throned spirits, who viewed the instruction and amusement of their species as only secondary objects, and who proposed to themselves a loftier aim than ever caught the eye of the profligate nobleman. But even into the class of second-rate men he will never be admitted by the vote of a moral and enlightened public; and should a niche be allowed him in the temple of Fame, surely the ministering goddess would cover it with a veil, and write over it *Transeat in exemplum*. Live he must in the remembrance of mankind, but then it will be as they remember the devastations of a

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storm or a pestilence. The entire devotement of his talents to the very worst of purposes, has communicated a taint of infection and mischief to his productions, which will not only preclude them from attaining a high and unquestioned fame, but, by degrees, prevent them from being extensively read, and associate the name of their author with infamy, darkness, and vice. There was nothing noble even in Lord Byron's wickedness. It was of a low, base cast. His assaults upon morality and piety were those of an *assassin*, and not of an open and honourable foe. His antipathy to Christianity was evidently that of a foul nature against divine purity. He blazed in wrath against the heavens, but it was only like some meteoric exhalation, which passed its bright brief transit, leaving nothing but a malignant and sulphureous vapour behind it. We cannot think of what he has done but as of things which infect and kill, and whose only distinction is a potency of evil. The leprosy of infidelity has covered his muse, and under it all her beauty, which has long been withering, will inevitably die—a sentence is gone forth, instinct with power, against all *that loveth abomination*. It is necessary that a voice should be lifted up against the clamorous shouts of his admirers, and that the nation, especially the young in it, should be cautioned against admitting, as the decision of an enlightened christian public, what originates only from the *foul birds of night, who have lost their king*. Moral mischief, I have no hesitation in saying, appears to have been the object of Lord Byron—this he has effected, and will continue to effect, through the syren-voice of his poetry. Something we have heard said in the public prints about the *acquisition to philosophy*, should a life of Lord Byron proceed, as is expected, from the pen of Thomas Moore.

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What this may portend we will not inquire; it sends the ill savour of its pestilent breath before it; but we will say of all Lord Byron's philosophy which it has been our lot to examine, it never would have passed through the gates of popular judgments, as Sir Philip Sidney phrases it, but for the passport of his poetry; and it is the foul and eternal disgrace to his poetry that it has given a passport

to such a marauder.—“Επει οτις αλογησας την υπερ των πεπραγµενων την ασχυνην, εκ απαξιδι τοις εντυγχανει βδελυρος φαινεσθαι, τω δη υδωµα παρανομιας αταρκος αβατος.” Procop. His. Arc. lib. ix. Lord Byron is passed beyond the reach of all remonstrance, but upon his followers and admirers may his mournful end not be lost.

ULYSSES, JUN.

REVIEW OF BOOKS.

The Primitive Doctrine concerning the Person and Character of Jesus Christ. By William Burns. 8vo. 10s. London: Whittaker, 1822.

“On, this is just Sabellianism, which was broached and condemned, some sixteen hundred years ago.” We do not, however, mean to dismiss Mr. Burns with “hard words;” he is a strong-minded man; he states his question fairly, and meets it openly, and though we think his theory utterly untenable, and his arguments completely unsatisfactory, we shall treat him with that personal respect to which he is entitled, while we protest decidedly and firmly against the fallacy of his reasoning, and the mischievous character of his doctrine. We must, though, be permitted to say, that we have found it impossible to repress some slight degree of a feeling which we never like to indulge towards a respectable man, at certain expressions which betray, to say the least, bad taste, and unaccountable indiscretion. We allude to those passages in the volume which intimate, in no very measured language, the unanswerable force of the author's argumentation, and the expediency of a quiet and unhesitating acquiescence in his views. Alluding

to those passages of Scripture which are in direct contradiction to his system;—those we mean which, in his own words, “seem to imply a pre-existent and proper personal consciousness in Christ, previous to the incarnation, and as distinct from God the Father”—he goes on to affirm that there are “other considerations” which should lead us to abandon this argument; “and this,” he coolly observes, “the Trinitarian ought to do the more readily, now that we have seen his favourite texts for the pre-existence may be explained otherwise, than by a proper personality.” Verily we refuse obedience to this sweeping method of challenging concession. We are rather too old, and too much hacknied in the roads, both turnpike and cross, of controversy, not to know that these ways want mending, and that they are wofully indictable. Nor should we think that Mr. Burns will gain much ground with any class of his antagonists by these pithy *oughts* and *may bes*. To the argument, such as it is, that appears to be implied in them, we shall advert hereafter. Another passage, of the same kind, is still more offensive. Having mentioned a particular tenet concerning the character of the Redeemer,

and allowing that "the ancients" had a perfect right to form their own opinion on the subject, he goes on, with marvellous complacency, to observe that "They had no right to impose it on the consciences of those who felt difficulties in it. Such imposition becomes now doubly criminal, when a more satisfactory theory presents itself!" We have as decided an antipathy to impositions of any kind as Mr. B. can possibly wish—in fact we go beyond him, for we reject his own attempt to "impose" his "theory" upon us under the penalty of an indirect anathema—but we really cannot help marvelling most egregiously at the astounding peremptoriness of this assumption. It savours of the Vatican—it is redolent of the Holy Office—and it may stand for about the most amusing assertion of infallibility that has come across us since the commencement of our critical labours.

Mr. B's performance is evidently designed for an elaborate specimen of inductive reasoning. It is furnished with an imposing apparatus of investigations and arrangements, and professes to review formally and impartially, the general series of New Testament illustrations, with reference to the specific subject on which it treats. In all these points we think it fails completely to realize its pretensions. It is so far from sustaining the character of a cool, unwarped, unprejudiced induction of facts and evidences, that we never recollect to have met with a more glaring instance of reading and reasoning under the influence of hypothesis. We are disposed to make every possible allowance for the necessity of compression imposed upon the author by the extensive range of his subject, and the narrow limits of his volume, but, after all, the result has been, that there is not any one point thoroughly or satisfactorily sifted, though there

is much that exhibits advantageously the talents and intentions of the writer. Whether it be our fault or that of Mr. Burns, our readers will decide, but we stumble at the very threshold of his work. In his preface he endeavours to show, from the unsettled state of the religious world, that there is "something yet wanting" to the establishment of truth, and he unhesitatingly affirms that "further light must arise somewhere," accompanying this remark by the intimation that "it is not for us to settle, by our preconceived and private prejudices, from whence, and from whom, it may come." Now, though we have no personal or private "prejudices" against Mr. Burns—on the contrary all our prepossessions are in his favour—yet we do most firmly and decidedly resist the wild and dangerous notion that new discoveries are to be expected in religion. There lies our Bible, the repository of our faith, our hopes, our confidence, and our anticipations. We have read it with some attention, and not without prayer, and we have come to conclusions concerning it, which are vitally connected with every thing that is valuable and dignified in life, or the subject of hopeful expectation in death and eternity. We have, most assuredly, found in it some difficulties, but none that involve the essentials of belief—some mysteries which we receive with humble submission to the unerring dictate of inspiration. But we have met with no difficulty that has had power to drive us to idle speculations, or to the chase after novelty; the truths that satisfied Paul, and Austin, and Calvin, and Luther, and Owen, and Edwards, satisfy us, not on the ground of human authority, but because we believe them to be the revelation of God, and because we find them in that volume which we know to be his word. We want no "farther light;" we

are neither the judges nor the imitators of others, they neither stand nor fall to us, nor we to them; we are satisfied for ourselves, and beyond this lies a sphere altogether out of our control, though not of our anxieties. "Farther light!"—let this gadfly once sting our colleges and our congregations, and the religious world will run a-madding after every *ignis-fatuus* that may cross their path, until finally and irrecoverably bewildered in the mazes of universal scepticism. And where is this new radiance to spring forth? Certainly not from the lucubrations of Mr. Burns, who has done nothing more than revive opinions broached sixteen hundred years ago, and must be content to rank as the humble follower of Praxeas, Noetus, or Sabellius. It is for this that he would—were his means commensurate with his wishes—unsettle the faith of myriads, and that he dares to impute criminality to all who may presume to reject his "theory!"

The first step in his hypothesis is contained in the following paragraph.

"The thing really wanted, is some principle by which the apparently contradictory testimony of Scripture on this subject can be accounted for or explained. Such a principle will be found to arise out of the fact which I am about to establish, viz. That the apostles, without having formed any such precise systems as were afterwards adopted, yet they were, at different periods of time, under the impression of different opinions—first, *similar* to the Unitarians—and afterwards to the Arians and Trinitarians. The difference, therefore, of the terms in which they describe our Lord's person and character, is to be accounted for by the period at which they preached, or wrote; and if we can succeed in tracing the manner whereby, and the extent to which, their sentiments underwent a change, we shall have a mode of weighing and balancing the different testimonies of Scripture, without arraying them in hostile numbers against each other, or wrangling about the translation and interpretation of particular texts."

The broad and even coarse way in which this is stated, is somewhat modified in the following

passage, which is connected with the former, as a note.

"I have used the expression *similar*, especially as applicable to the two last;" (viz. Arians and Trinitarians,) "because I do not mean to insinuate that the apostles had any idea of the nice distinctions and definitions of after ages. The truth is, that their sentiments rose, indeed, gradually and even by distinct steps, from the simple idea of the humanity of their Master, to his Divinity generally, first in a lower and then in a higher sense; in which respect their language at the different periods appears favourable to the different systems, but as to technical definitions and phrases, they never thought of them."

—Then why does Mr. Burns make use of them in such a connexion? To affirm that the apostles were, at any time or in any sense, Unitarians or Arians, is fully equivalent to an averment that under the teaching of their Divine Master, and after the effusion of the Holy Spirit, they were permitted by the Divine Being to hold sentiments the most false and pernicious respecting his character and offices. That their illumination was gradual, we are not disposed to deny. It is obvious from the tenor of their language and behaviour, that they were not conscious at the first of the immediate presence of Deity; that they were not aware, to its full extent, of the overwhelming fact that God himself walked in the midst of them, having veiled his divinity beneath the form and bearing of one like themselves; nor were their Jewish prejudices respecting the temporal character of the Messiah, all at once, obliterated. But to suppose that they remained Unitarians, or even Arians, during the whole term of the Redeemer's ministry, is at once contrary to probability and to demonstrable reality. Mr. Burns is so superficial in his investigation, and so summary in his inference, that we have no temptation to follow him through his chapter on "the opinions of the apostles during the early period of their ministry, particularly as manifested in the history of the three

first written Evangelists, and the Acts:" but we would willingly have laid the stress of the argument even here, had we been fairly called upon to go through with the discussion by any powerful appeal to these authorities. As it is, we would just inquire, what was the meaning of Thomas when he used the direct ascription of divinity in his address to his risen Lord? And we would ask, with still more urgent emphasis, in what light are we to regard the express and ineluctable language of the Saviour in his commission to his disciples—"Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost?" We confess that, with these texts, were there no other, full in his way, it is to us perfectly unaccountable how any man can take upon himself to affirm that the apostles were not only "Unitarians during the lifetime of Christ," but that they remained so "for about twenty-six years after the resurrection."

It is quite impossible for us to follow Mr. Burns through his classification and examination of the epistles, both directed to the establishment of the last-mentioned point; and we must dismiss this portion of his work, with the simple expression of our opinion, that it is vulnerable on every side, and only propped up by doing violence both to the general import, and the specific statements of those sections of Holy Writ which it professes to elucidate. We must come by a short cut to his main position.

"There is no essential or personal difference between the Father, the Holy Spirit, and the Logos. They are all the same thing, but represented under different points of view.

"Or rather, I might say, the Logos is a partial exhibition of the Deity, by some external and visible act, or organ. The Holy Spirit is a partial operation of the Deity, by some internal and invisible influence. The Father is the Deity in all his fulness."

It was to this hypothesis that we referred when in the outset of this article we adopted the language quoted by Mr. Burns as likely to be applied to himself, and without entering into the very unprofitable inquiry whether these sentiments were held or not by Sabellius, there can be no room for hesitation in affirming that they are precisely what is commonly understood by Sabellianism. We are not aware that there is any necessity for mooted the question of heresy, but we do feel it indispensable to state our firm persuasion that the opinions just cited are decidedly and dangerously unscriptural. Mr. B. rushes forward to his conclusions in spite of a thick array of opposing texts and arguments, and, after hustling through them in the most uncereceremonious way imaginable, he turns round and, in no measured terms, claims the victory. We decline meeting him upon his own ground. The necessary evolutions would be too complicated and protracted, but we shall try to bring the matter to a much shorter issue. Notwithstanding the nonchalance with which this writer dismisses certain passages of Scripture which militate against his doctrine, it is obvious that if there be but one single section of revealed truth in direct hostility to his scheme, all his fabric must give way. Now we fix on such a passage when we cite the appeal made by our Saviour to his Father.—*Father, glorify me with thine ownself, with the glory which I had with thee before the world was.* It is impossible for language to be more explicit. The broad distinction between *me* and *thine ownself*, and the express affirmation of glorified pre-existence *with* the Father, is completely out of the reach of cavil. Let us, however, hear Mr. Burns in explanation of this awkward text.

"Upon our hypothesis," he observes,

"this text would be interpreted in this manner: 'Father, as thou didst glorify thy Logos, manifesting thine own glory at the beginning, when all things were made, so do thou now glorify thyself in me, by the moral renovation of all things!'"

Mr. Burns has an unquestionable license to write unintelligibly if he pleases, and he has exercised it more than once, but if he think the public mind obtuse enough to accept this incoherent verbiage as an equivalent for the plain meaning of a plain text, he is egregiously mistaken. We defy him to make this express statement, made by the very highest authority, groove and dovetail with his hypothesis. If the above be the best that he can do in this way, we do not desire a more complete confession of failure and defeat. We are quite aware that the peculiar mental constitution of such men as Mr. B.—judging only from his book—is not favourable to the exercise of that rare species of candour which consists in giving up a cherished point. He appears to belong to that class of strong-headed men who seize on an idea with a tenacity not always proportioned to its verisimilitude, and who in arguing are too apt to make a vigorous and straightforward onset without paying sufficient regard to the weak points in their view of the question. We will, however, venture a direct appeal to his calm reconsideration of this passage, and ask whether he can himself possibly believe that, in any other case than the delusive instance of a favourite scheme, he could prefer a foggy and bewildering gloss on a clear text, to the simple, common parlance-import of its words. We will admit the *prima facie* plausibility of the Sabellian system. Perhaps there is scarcely an individual, who has gone through the theological investigations connected with the character and person of the Redeemer, but has paused upon it until he has ascertained its irre-

concilable variance with the language of Scripture, and the foundations of faith. But, after all, these are the tests; abstract plausibility is not only a very different thing from specific evidence, but it is one of the most fertile sources of error, and that against which it behoves the inquirer to be most vigilantly on his guard. To the *Law and to the Testimony*, should be our motto, and before these the fanciful distinctions of this species of masked Unitarianism must give way. What is this indwelling but a higher kind of inspiration?—In what manner does it confer the character of divinity on the Being in whom it was exhibited?—How does it give the special privilege of Sonship to the favoured mortal in whom it resided?—And how does it entitle the Son to rank with the Father, in the adoring acclamations of the heavenly multitudes—*Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.*

Let our readers turn for a moment to the remarkable passage in the second chapter of the epistle to the Philippians, and place it in contact with the Sabellian hypothesis. What doctrine can it be said to establish, if it do not ascertain that of a personal distinction between the Father and the Son? It would gratify us if we could command space to follow this strange thesis of Mr. Burns through all its windings, but as it would be in vain to attempt this under our actual circumstances, we shall confine ourselves to one more brief observation at which we have already hinted.

We have said in a previous paragraph that Sabellianism destroys the foundations of faith, and we repeat our assertion unhesitatingly, since we are quite unable to discern its compatibility with the cardinal doctrine of sacrifice and substitution. If this great feature of the Christian dispensa-

tion is to maintain its place, it can only be on the ground of distinct personality—if it is to preserve its vitality, it can only be on the ground of the peculiar relation between the Father and the Son. On the principles of Mr. Burns, there are two leading views of this grand essential, both, as it appears to us, equally absurd. If it be considered as the self-offering of a divine person, it presents itself under the strange aspect of the Father offering up himself as the propitiation of his own justice; a representation at entire hostility with the whole tenor of Scripture language, and with the very nature of the transaction itself. If on the other hand we are to consider the sacrifice of Christ as the heroic or the inspired devotedness of a mere man, we transfer the question to an entirely different field of controversy, and must debate it on no less a ground than that of saving truth or destructive error—whoever is disposed to maintain this hypothesis, must give us a new commentary on the Epistle to the Hebrews, in which are asserted, in language at once of unparalleled sublimity and of transparent simplicity, the proper divinity of the Son of God, and the peculiar character which he sustains towards us as our substitute—the Sacrifice and the Priest.

If we had not felt ourselves called upon to introduce so much of our own into this article, we should have had much pleasure in bringing forward much in the way of citation from Mr. Burns. On incidental topics he is frequently very happy in his observations, and we shall make room for his forcible comments on the impropriety of adopting Unitarianism as a term and principle of sectarian distinction.

“The differences of speculative opinions and practical rules, which may be embraced in this wide and loose bond of union, are so great, that such societies can-

not be described by any specific Christian character. We know them only incidentally to be Christian societies, and to contain worthy Christians. The peculiar subject of their testimony is not Christianity. Or, to say the least, the different sentiments which they may hold, in connexion with the doctrine of the Divine Unity, and the Mission of Jesus, are so great, as might form different religions. How great, for instance, is the difference of the Unitarian, who believes that Jesus exhibited a perfect pattern of his own sublime principles, and was a moral image of the Divine Perfections—and him who asserts, that he was subject to all the frailties, and infirmities, and errors, and prejudices of common humanity. Between one, who believes that Jesus was preserved in spotless purity, by a peculiar and unmeasured influence of the *Divine Spirit*—and another who asserts, that, in so far as he was a good man, he owed it, like others, to good natural dispositions and the pious instructions of his parents—(*Joseph and Mary*.) Between the Unitarian who believes that Jesus Christ shall judge the world as the representative of God, and invested personally with Divine authority and power—and him, who asserts, that the judgment of the world by Christ, only means that it shall be judged according to the tenor of his doctrine. Between the man who admits, that the piety and morality enjoined by Christianity, are of so peculiar and so superior a character, that the aid of the Holy Spirit is necessary, and will be given for their acquirement—and him, who looks no higher than to natural sentiments—natural morality—and natural means of improvement: between one who believes all the promises and threatenings of God to be substantially true—and him, who fritters them down as figures of speech; and insinuates that they are only a kind of delusion requisite to work the necessarian machine; and to bring about the final issue of certain natural, or rather fated, processes of cause and effects.

“Surely, the persons who are attached in whole, or in the greater part, to those opposite opinions, to give us a very different account of Christianity; and it is strange that they should associate together for Christian purposes, merely because they agree in this one point, of opposing the doctrine of the Trinity—a doctrine which they at any rate admit to have been a product only of the fourth century; and which they trust, shall be put down? What will be their bond of union then? Or will they like the Trinitarians of yore, persevere in forgetting that they have other enemies and differences to contend with, and continue to testify and fight against their old dead

enemy, converting their obsolete bond of amity into an eternal link of friendship; to which the character of Christ—his peculiar principles—the consolatory and improving influence of the Holy Spirit, shall all be sacrificed?"—pp. 397—399.

It is but justice to Mr. Burns to give praise to the strength and clearness of his style: it is an excellent medium of theological discussion, and we are sorry to see it employed in the dissemination of dangerous sophistries.

Observations on the Anti-Christian Tendency of Modern Education, and on the Practicability and Means of its Improvement. By John Campbell, of Carbrook, F. R. S. E. 12mo. — London: Whittaker, 1823.

WITH somewhat of that propensity to mere writing which is too much the characteristic of the modern school of Caledonian authors, this tract contains a large portion of important matter eloquently and powerfully enforced. Mr. Foster's noble Essay on "The Causes of the Aversion of Men of Taste to Evangelical Religion," has supplied a text of which Mr. Campbell makes skilful use, though chiefly in application to a different branch of the main subject. While Mr. F. limits his comments to the character and influence of general literature, the writer, whose volume lies before us, directs his attention to *science*, and displays in a very striking light the injurious effects of pursuing our researches into the qualities of mind and matter, without keeping steadily in view their connexion with the great principles of religion, and their bearing on our eternal interests.

We are very far, certainly, from under-rating the irreligious cast of classical literature in general, or its tendency to paganize the mind, and indispose it for the simple reception of Gospel truth; but we are much disposed to indulge a

hope that the extent of actual injury is not quite so great as may, on a first and superficial view, appear. In the first place we apprehend that, of the many, whose education nominally comprizes the studies usually termed classical, very few make any real proficiency in them: and, secondly, we believe that not one in a hundred of those who have made progress in these pursuits, will be found to have done any thing more than master a very small segment of the great circle of classic reading. At the same time, the existence of the evil is undeniable; and it is the more to be regretted, inasmuch as the remedy is obvious and easy.

The tendency of *scientific* pursuits to abstract the mind from the consideration of its spiritual concerns, appears more difficult to be accounted for, and a more herculean task to counteract. The spirit of heathen composition, and of its too legitimate offspring, the classic literature of modern times, is so clearly opposed, and with such palpably weak hostility, to the character and temper of the Gospel, that, to a certain extent, it works its own cure by the vigilance it excites, and the antagonist efforts to which it gives origin. There are, moreover, securities to be provided against the introduction of the deleterious quality, and we trust that the principles of selection and expurgation which have been already brought into action, will be hereafter yet more extensively and more effectually applied. The investigations of science, on the contrary, seem to admit of none of these palliations. Its fair inductions lead so directly to the recognition both of a supreme creating and controlling power, and of his specific operation in the regulation of the universe; and at the same time supply such legitimate and such luminous illustrations of his moral agency and providential interference in

the concerns of men, that it should seem especially designed to conduct the understanding to the recognition of these essential verities, and in the case of error to bring back the mind into the way of wisdom and veneration. When the great truths of science, which should serve as beacons on the broad frontier, where the feudal territories of natural religion abut on the regal domain of revealed faith, are made to light up false fires, signals of hostility and insurrection, they shine but to betray, and convert the tokens of safe and dignified submission, into the desperate defiance of hopeless rebellion.

To the study of classical literature, the principle of selection is so obviously and so readily applicable that we have often wondered at the listlessness which prevails upon this important subject. It would be at once so easy and so advantageous to form a systematic and beautiful Anthology, on an extended scale, adapted to all the purposes, both of elementary and advanced acquisition, as well as of general reading in after life; that we feel much astonishment at the gross and criminal neglect which persists in entrusting the heedless or inquisitive school-boy with writings most injurious to his purity and peace. We have before us at the present moment, a small, and in other respects useful, introduction to the composition of Latin verses, a few portions of which are, as they appear in the book itself, objectionable; but the most mischievous part of the business is, that a considerable part of the materials is derived from one of the most immoral of the Augustan poets, and several of the examples from the worst of his works. It is of no avail to say, that boys are not to know this—they will find it out—and if they chance to miss it, still there is inexpediency in the hazard, and

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impropriety in admitting such an author into the plan of intellectual training. Mr. Campbell has, very properly, stigmatized the Terentian exhibitions of Westminster school.

After all the great secret of education, whether classical or scientific, consists in making religion its basis. The following excellent regulation, cited by Mr. C. from the prospectus of a parochial day-school in Edinburgh, under the direction of the Rev. Andrew Thomson, is equally applicable to the higher, as to the inferior systems of instruction.

“ Their education shall be so conducted as to give to religion its paramount importance in their estimation, and its full effect on their mind and conduct. Not only shall they be instructed in the truths and precepts of Christianity as a separate science, by means of reading the Scriptures as a regular school book, learning appropriate catechisms, &c. but Christianity shall also be made, as far as it is practicable, to pervade all the secular and literary tuition which they receive. In this way it is evident, that they may be safely and beneficially entrusted with a much more liberal course of instruction than what the children of our population usually enjoy. And, indeed, when all the knowledge they acquire is guarded by the authority, and sanctified by the influence of the Gospel, then the more knowledge that can be infused into them, the better will it be for elevating the tone of their dispositions, and securing the improvement of their character. Accordingly care shall be strictly and uniformly taken, both in the books that are put into their hands, and the oral lessons conveyed to them by their teacher, that all the objects of nature, and all the events of Providence, and all the varieties of character, to which their attention is directed, shall be associated with sentiments of enlightened piety, and lessons of moral virtue.”—p. 42.

It is lamentable to turn from this judicious plan, to its melancholy contrast in the lectures of the public schools of philosophical instruction. It is the just observation of Mr. Foster, that “ moral philosophers regard their department as a science complete in itself; and investigate the foundation of morality, define its laws, and affix its sanctions, in a manner

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generally so distinct from Christianity that the reader would almost conclude that religion to be another science complete in itself."

"The same anxious exclusion," remarks Mr. Campbell, "of every thing wearing the complexion of religion, marks the elementary publications and academical prelections on all the branches of physical philosophy. From the announcement of the first proposition, that matter is infinitely divisible,—a proposition, however, which does not seem to be founded in truth, the attention of the student is kept constantly fixed on its properties and combinations, and on the laws by which its relations are determined, without once being directed to Him, who, 'in the beginning, created the heavens and the earth,' and who created them, with all their varied and harmonious arrangements, according to the counsel of his will. What would the world say of a public teacher, who should traverse the whole science of optics without making his pupils acquainted with the name of Galileo; or should terminate his disquisitions on gravity and motion, without at all referring to the discoveries of Newton: Yet who are Galileo and Newton, great among men as they may be, that they should be held up to lasting veneration, while the great Architect of the universe, the Maker of Galileo and Newton, is passed contemptuously by?"—pp. 35, 36.

There is a mystery in this. It is not easy to account for the awful fact, that an habitual converse with "the unambiguous footsteps of a God," instead of leading from nature up to nature's great Originator, should draw the investigator aside from the ways which conduct to Him, and his true knowledge and worship. If the following animated passage do not give the whole of the solution, it presents one of its most important sections.

"Although the most influential cause of the growth of scepticism may be the pagan silence regarding the Creator and his works, and the substitution of misleading words, such as the *order of nature*, in place of the great First Cause, all this would comparatively avail but little, were it not that pride, which is ever struggling for supremacy in the human soul, becomes a powerful ally in the internal war carried on against the government of God.

"When a man, in the ingenuousness of youth, turns his attention to the visible things of God, whether it be the creature of his hand, or the order of his Providence, his mind is awed by the grandeur of the effects which pass in succession before him. The planets moving free in space;—the succession of day and night—of summer and winter,—and the whole splendour of the spangled heavens, suggest a vast idea of power, to which he naturally bends. The earthquake and volcano which convulse the crust of the earth, and the lightnings and tempests which agitate the firmament of heaven, excite involuntary terror, and would naturally drive men 'into the holes of the rocks for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.' And the spontaneous bounties which gratify his desires, and minister to his necessities, or the unexpected deliverance from impending danger, would as naturally, on the first contemplation of them by an unsophisticated mind, elicit a grateful acknowledgment of Divine goodness. But when the opening intellect is, without reference to revelation, introduced to the knowledge of second causes; when the student learns that the planets are maintained in their orbits by principles which operate before his eyes, when he throws a stone or kicks a ball,—that the revolution of the seasons, and succession of morning and evening, are affected by movements which he can communicate to any thing around him;—when, in the earthquake, he sees only an explosion of gas, and in the volcano, the burning rubbish of a mine abounding with pyrites;—when the Professor exhibits the destruction of a mountain in the class-room, and the lightning falls within the mimicry of his own electrical machine;—when the skill and labours of the gardener enable him to anticipate the varied characters and appearances of the productions of the soil;—and when he ascertains that the danger he dreaded was averted by a proximate cause, palpable and sure;—when all these circumstances are displayed, one after the other, before him, a veil is as it were drawn aside, the phenomena of nature are exposed in their proximate machinery, and the natural impressions of awe, and fear, and gratitude, are all effaced. The phenomena are no longer directly attributed to the agency of God, and pride elevates human reason to the throne of Jehovah."

—pp. 38—40.

We regret that we are unable to follow this able and animated writer through his highly interesting "sketch of universal physics," but we very strongly recommend it

to our readers, and pass on to the closing pages of this little but important book. Having in a brief but very spirited way, illustrated the connexion between science and religion, Mr. Campbell sums up as follows.

"Shall we not conclude, that whether the student be employed in contemplating the wonders which Astronomy unfolds, or the no less wonderful exhibitions which are every where around him on the earth, instead of repressing that admiration, which such a splendid and varied display is calculated to excite, and instead of confining the active faculties of his soul, to the measurement of the distances, the densities, and the forces of the planets, or to the mere mechanical exposition of those beautiful laws by which the operations of nature are regulated, he should be encouraged, through these various objects of interesting contemplation, to cherish the recollection of that, which it is of vastly more importance to contemplate.—Who it was by whom all this wondrous fabric was made.—And who is that Being who commanded the world into existence,—who said, 'Let there be light, and there was light?'—That mighty Potentate, who amidst such an endless variety of his works, pervades, directs, and controls the universe,—who is this King of Glory, that the everlasting gates may be opened to admit him in triumph, amidst the glad hosannahs of his creatures?—He is Jesus of Nazareth,—He, who was rejected and despised of men,—He, who died on the Cross on Calvary for the salvation of perishing sinners.—Is there one fact the student can learn in all the range of Philosophy, half so interesting, half so momentous as this? And why is it, then, that when exhibiting and explaining the marvellous works which our Lord hath done, a public teacher should feel either delicacy, or difficulty, in impressing on the mind of a young student, that these are his Redeemer's works,—that His are the glorious attributes they display?"—pp. 136—138.

Among the incidental suggestions which occur in different parts of this volume, we are disposed very strongly to recommend his proposal that the most popular histories should be expurgated and furnished with judicious and *evangelizing* notes. We hope that Mr. Campbell will at upon his own plan, and give to our families and our pupils, a readable Gibbon.

The London Missionary Society's Report of the Proceedings against the late Rev. J. Smith, of Demerara, with an Appendix, &c. &c.
—Westley.

THE publication of this volume was felt by the Directors of the London Missionary Society to be an imperious duty—a duty which outraged justice—the Society which they represent—their numerous missionaries in different parts of the world—the bereaved and deeply afflicted widow—and, in fact, the whole Christian world seemed to demand. As to the innocence of the martyred Missionary Smith, we are firmly persuaded that, among disinterested persons, there can exist but one opinion. It is evident, that the revolt among the slaves at Demerara, so far from being, in any measure, attributable to the deportment or instructions of this devoted missionary—but for these would have been much more extensive and dreadful. The true causes of this revolt will be found in another quarter; it is proved on evidence to have originated, 1st, In the requirement of immoderate labour from the poor slaves.—2dly, Great severity of treatment.—3dly, Opposition to religious instructions; and, 4thly, Withholding the instructions from England, concerning the whipping. As these facts have already appeared in the *Missionary Chronicle*, it will be unnecessary for us to enlarge upon them. The spirit of the devoted martyr is now before the throne—his sufferings have terminated in the bright glories of eternity, and the day is hastening on, when his righteousness shall be brought forth as the light, and his judgment as the noon-day. One fact, which will give additional interest to the volume before us, is, that it contains many important documents which were omitted in the parliamentary copy. It is stated, in the preface, that the report of the

parole evidence, as here given, varies, in several respects, from that transmitted by the court. The latter, by omitting all the questions on the examination in chief, gives an impression, far from correct, of the general effect. The circumstances which occurred in the examination of Mr. Reed; the stopping of Mr. Austin when about to relate a particular fact; the manner in which the latter gentleman was compelled to give hearsay evidence; the injunction to Mr. Elliott not to give such evidence; and the reprimand given to Mr. Smith upon a similar subject; will doubtless be regarded as illustrative of the real spirit in which the trial was conducted. However this singular case may be left by the administrators of law and justice is now a matter of comparatively little moment as to the reputation of Mr. Smith. Every man may read for himself, and that free and unprejudiced jury which was denied Smith at Demerara, he has found in England; and even from the imperfect information at present possessed by the public, there is scarce a man unconnected with West India gains, that is not fully satisfied of his innocence:—what will be the indignation of the British public, when the whole contents of this volume shall have been circulated through the country?

We do not wish to make extracts from a book which every Christian ought to read—but as a specimen of the *MAN*, and their measures, we select the closing scene of this fearful tragedy.

“Mr. Smith died on the 6th of February, 1824, twenty minutes after one o'clock in the morning. Mrs. Smith, Mrs. Elliott, and Mary Chisholm, a free black woman, being present.

“Mr. Padmore, the keeper of the jail, was immediately informed of the event, came to view the body, and then went to inform the governor, agreeably to the orders he had previously received. He returned about eight or nine o'clock,

and said, that the Government Secretary (who is a son of the governor's) would be with them shortly; but he not arriving so soon as was expected, and they hearing nothing from him, Mr. Smith's friends gave orders to a Mr. Adams, to make the coffin. After which, about one or two o'clock, a person came, who said he was sent by Mr. Murray, the Government Secretary, for the same purpose; but he was informed that orders had been previously given, and that the coffin was expected at three o'clock; and it was brought accordingly.

“About five in the afternoon, his Honor, the first fiscal came, and desired Mrs. Smith and Mrs. Elliott to retire into the next room, and informed Mrs. Smith that she would be required to give her evidence respecting the cause of her husband's death. Mrs. Elliott replied, that it would be impossible for Mrs. Smith to do that on so short a notice. His Honor asked, what time would be required? Mrs. Elliott answered, until to-morrow. He rejoined, ‘It must be given to-day.’ Mrs. Smith then requested, that she might be allowed to remain in the room where the corpse lay. ‘If you can command your feelings, madam, you may,’ was his reply; which was uttered in a harsh and forbidding manner. Mrs. Smith then said, she would endeavour to command her feelings, and was permitted to stay.

“His Honor was soon followed by two members of the Court of Policy, two members of the Court of Justice, the two Colonial Secretaries, five medical gentlemen, and several other persons.

“They proceeded to recognize the person of Mr. Smith; and then proposed questions to the medical gentlemen who attended him in prison—Doctors Chapman and Webster, respecting the nature of his disease, and the causes of his death; they agreed that it was pulmonary.

“Doctor Chapman, after stating the nature of Mr. Smith's disease, and the state in which he found him when first called to give his attendance, added, that the lowness of the room in which he was confined during the first seven weeks of his imprisonment, and its dampness, occasioned by the heavy rains, the water standing under it, and the openness of the boards, some of which were a quarter of an inch apart, had contributed to the rapid progress of the disease; and Dr. Webster confirmed this opinion. But, when the deposition of Dr. C. was read over to him, it was found to be so different from the statement he had made, that he repeatedly refused to sign it; and, at length, it was determined that what Dr. C. had stated respecting the room, should be omitted. It should

here be remarked, that Dr. Chapman had declared, on his visits to Mr. Smith, that unless the floor and the windows were altered, Mrs. Smith's indisposition would certainly increase.

The fiscal then addressed himself to Mrs. Smith, and asked her, what she considered to have been the causes of Mr. Smith's death? She replied, that he had been for some time past in a very delicate state of health; but that the false accusations which had been brought against him, the cruel persecutions he had endured, and his long imprisonment, had no doubt, hastened his death. The words, 'false accusations, and cruel persecutions,' were rejected with vehemence; and one of the members of the Court of Policy said, it was not Mrs. Smith's opinion they wanted, but the cause of his death.

"The fiscal then asked Mrs. S. by whom he had been dieted and nursed for the last month? she answered, by me, and Mrs. Elliot. She was then asked, how Mr. Padmore, the jailor, had behaved to Mr. Smith? she replied, 'he has treated Mr. Smith and myself with the greatest kindness.'

"The fiscal then said to Mrs. Elliott, 'I suppose you found no difficulty in obtaining leave to visit Mr. Smith?' Mrs. Elliott answered, 'I applied for a fortnight together, and went seven times to the Secretary's office, before permission was granted.'

"Mrs. Elliott was then asked by the fiscal, what she had to say respecting Mr. Smith's death? she replied, 'Nothing.' The fiscal added, 'Madam, you are required by this meeting, and you must give your evidence.' Mrs. E. replied, 'I do not consider this a legal meeting, and do not feel bound to answer any questions.' The fiscal said, 'Do not you know that I have the arm of power, and can oblige you to speak; but I should be sorry to be put to the painful necessity of so doing.' Mrs. E. then said, 'I should be sorry to oblige you, Sir, to do any thing repugnant to your feelings; but if you did, I should still resist.'

"Fiscal. What are your reasons for not answering my questions?—Mrs. Elliott. 'If I give evidence, it will be the same as Mrs. Smith's, which was not admitted; therefore, it will be useless to repeat it.'—Fiscal. 'Will you substantiate the statement given by Mrs. Smith, respecting the dieting and nursing of Mr. Smith, and the conduct of Mr. Padmore?' Mrs. Elliott answered, she had no objection to corroborate what Mrs. Smith had said on those points.

"The several depositions being sworn to, the meeting broke up.

"Between eight and nine o'clock in

the evening, Mr. Thompson, the second head-constable, came to the prison, and told Mrs. Smith and Mrs. Elliott, that he was ordered to inform them, that he should come at four o'clock next morning, to demand the body of Mr. Smith for interment. Mrs. Elliott then inquired, why they were not permitted to bury Mr. S. at ten o'clock, as they intended? she asked, also, Whether any persons would be allowed to follow the corpse? he answered, No. Mrs. Elliott asked, Whether Mrs. Smith and herself were included in that prohibition? he replied, Yes. Mrs. E. asked, From whom he received his orders? he answered, From His Excellency. Mrs. E. then said, 'Is it possible, that General Murray can wish to prevent a poor widow from following her husband to the grave? Surely, they do not mean to pursue their persecutions to the grave, as they have done to death!' And she added, 'If Mrs. Smith will go, I will go with her; we are not prisoners; we may go where we please.' He replied, 'It is probable there will be soldiers there, and something unpleasant may occur; and, therefore, I advise you not to go.' Mrs. Smith then exclaimed, in a loud and frantic voice, 'General Murray shall not prevent my following my husband to the grave, and I will go in spite of all he can do.'

"Mr. Thompson, finding they were so determined, said, 'I must go to His Excellency again.' He accordingly left them, and shortly after returned, and (as they were informed,) told a gentleman in the prison-yard, that if they attempted to follow the corpse, he had orders to confine them; and begged he would inform them, as he would gladly avoid any violence. The gentleman referred to, did make this communication; and they determined, as there was no order to prevent their leaving the prison, to meet the corpse at the grave.

"They, therefore, left the jail at half-past three o'clock in the morning, dark as it was, accompanied only by a free black man, with a lantern; and proceeded to the burial-place, where they beheld the mournful spectacle; a beloved husband, and a dear friend, committed to the silent grave. The funeral service was read by the Rev. Mr. Austlin.

"Mrs. Smith and Mrs. Elliott are ready to confirm this statement by oath."

Thoughts, chiefly designed as preparative or persuasive to Private Devotion. By John Sheppard. 12mo. 6s. Whittaker.

MR. SHEPPARD'S *Thoughts* are of a superior order, and his volume,

now before us, is evidently the result of diligent self-inspection, and of enlarged views of the important christian duty of which he treats. Though few subjects have engaged more or abler pens, yet the topics which Mr. Sheppard has viewed in connexion with prayer, are not generally discussed in professed treatises, and but very rarely in so able a manner. His work appears to us designed, not so much to treat of the duty itself, as of some collateral circumstances and states of mind—all of them highly important, and bearing essentially on the profitable and acceptable performance of the duty. Most of the works upon prayer produced by the old divines are of a simple, ardent, and comprehensive character, adapted, as general treatises ought to be, to impel and stir the common mind in its upward ascent. Mr. Sheppard has not lost sight of elevating views and sublime impulses; but his work may be described as more strictly *meditative*. We know of no modern production which treats of private devotion in a manner so *searching*, and so well adapted to make the thoughtful reader apprehend and feel the importance and dignity of the engagement.

We deem it quite unnecessary to enter into any lengthened remarks, either upon the subject of Mr. S.'s work, or the specific topics brought under review. His abilities as a writer and reasoner are not unknown to the public, and we can assure those who have read his former productions with pleasure, that they will experience no disappointment in the matter of the present volume. Instead of presenting any regular analysis, or series of specimens, which the claims of other matter forbid, we shall select the elegant lines with which the author closes his section

on the Divine Greatness. The reference made in the commencement to the worship of the sun will explain itself.

"Bethink, thee, slumberer, whom thou would'st adore!

Not that illustrious idol; but the Power Who lighted up its lustre; in whose grasp The fancied God, by sages idolized That knew not half its grandeur, the vast orb

Whose bright diameter a hundred earths Would scanty measure, is but as a lamp; One midst the countless lamps his hand upholds

And feeds with brightness.—From this solar lamp

Whose shining mass a million fold exceeds Our 'atom world,' yet by remoteness shrinks

To a mere disk, He bids the radiance fall On every rolling mountain of the floods, On every trembling drop that gems the plains;

Tinge with its rosy touch the giant peaks Of the firm Andes, and the bending cup Of the minutest flower: exhale at morn The dews that fertilize a hemisphere, And dry some swift ephemeron's folded wing;

Blaze in its torrid strength o'er sandy zones,

Yet cheer the living microscopic mote Which flutters in its glow.—Thou worshippest Him

Who fix'd this gorgeous lamp, but who can quench

And spare its splendour: can reveal his works

And bless them, were that orb extinct, at earth and heaven

Grown starless at his word: who when he made

Thee, conscious spirit, of the Eternal Mind Reflective, wrought a work more marvellous,

More sumptuous, than a galaxy of suns!

He is the Sun of spirits, and his beams Of all-pervading, all-awakening thought, irradiate every angel's intellect,

Yet touch with gentlest light an infant soul!"

We consider Mr. S.'s book admirably adapted for the instruction of the superior class of readers. It is too abstract, argumentative, and elaborate for popular use, but it will gratify and improve the educated and refined, and to ministers and students it will prove a refreshment and an impulse.

Literaria Rediviva: or, The Book Worm.

A Plaine Discoverie of the whole Revelation of St. John: set down in Two Treatises: the one searching and proving the true Interpretation thereof, the other applying the same paraphrastically and historically to the text. By John Napier, Lord of Marchistoun. Edinburgh, 1645.

IN our number for January 1820, a brief notice of this curious and very ingenious work, was furnished by a valued correspondent. Since that time, we have had an opportunity of comparing three different editions, and of collecting notices of various kinds, both concerning the author and his book; and shall now proceed to lay before our readers the substance of our discoveries.

The character of the noble author, is so great an ornament to the British name, his mathematical discoveries of so high a value in various branches of science, and withal, his theological and critical skill, so remarkable for the era in which he lived, that a brief outline of his history and character will both grace our pages, and gratify our readers. The family of Napier is said to have descended from the ancient Thanes of Lennox, and to have derived their name in the following manner. "One of the ancient Earls of Lennox had three sons; the eldest succeeded him in the earldom; the second was named Donald; and the third Gilchrist. The King of Scots being engaged in war, and having summoned his subjects to battle, the Earl of Lennox sent such forces as he could collect to the King's assistance. The eldest son was kept at home; but the two younger had the command of their father's men. The battle went hard with the Scots, who were not only forced from their ground, but were actually running

away, when Donald snatched his father's standard from the bearer, charged the enemy with the Lennox men, changed the fortune of the day, and obtained a complete victory. After the battle, as was then the custom, every one came to the King to report his deeds. When the King, having heard them all, said, "Ye have all done valiently, but there is one among you, who hath *nae pier*" (= *no equal*), and calling Donald to him, commanded him to change his name henceforth from Lennox to Napier. He then bestowed upon him the lands of Gosford, and the lands of Fife, as a reward for his services. John Napier, Baron of Marchistoun, the author of the work now under review, was born in the year 1550, and was the eldest son of Sir Archibuld Napier. He was educated at St. Andrew's; and afterwards travelled through France, Italy, and Germany. Upon his return to Scotland, his various accomplishments attracted special notice, and he might have risen to the highest offices of the state. But he withdrew from the bustle of the court to devote his whole attention to literary and scientific pursuits. He applied himself chiefly to mathematical and astronomical studies, but did not neglect those of a still higher and more important character. His first work, known to us, was this *Plaine Discoverie of the Revelation*, and of it we shall speak in the sequel; at present we proceed to give some brief notices of his other extraordinary productions. About the latter end of the 15th century, the difficulties attending the study of mathematics and astronomy, were felt as excessively burdensome by all the mathematicians of Europe, in consequence of the long arithmetical calculations which they

were obliged to work out, and in which the slightest error was constantly found fatal to the conclusion. The time and labour consumed in such operations was immense. Napier set himself with determined resolution, and with a sort of prophetic confidence of success, to provide a remedy for these inconveniences. He had viewed the subject in a variety of lights, and had hit upon several ingenious devices for facilitating arithmetical calculations. But at last he discovered the important principle on which logarithms are constructed, applicable to all kinds of numbers—as well those intercalated between the geometrical series, as that series itself. He published this extraordinary invention in the year 1614, under the title of *Logarithmorum Canonis Descriptio*.

The invention excited the greatest attention throughout Europe, and the importance of the discovery has never perhaps been exceeded, both for the extent to which it is applicable in almost all branches of science, and the various important ends which it is constantly subserving. The greatest merit is due to Napier. He left his discovery, as perfect as it is at this day. Some improvement was made by himself, in conjunction with his friend Briggs, soon after his first publication; but since that time, nothing has been done to improve the original invention, though every year, almost, has found out some fresh and important use to which it may be turned. As soon as the celebrated Briggs had obtained from Lord Napier a disclosure of the mode of constructing his Logarithms, he wrote to Archbishop Usher as follows: "Napier, Lord of Merchiston, hath set my head and hands at work with his new and admirable logarithms. I hope to see him this summer, if it please God; for I never saw a book that pleased me

better, and made me more wonder." An account of this first interview between Napier and Briggs, is given in the life of Lilly the astrologer. "I will acquaint you," says Lilly, "with one memorable story, related to me by John Marr, an excellent mathematician and geometrician, whom, I conceive, you remember. He was servant to King James I. and Charles I. When Merchiston first made public his logarithms, Mr. Briggs, then reader of the astronomy lectures at Gresham College, London, was so much surprised with admiration of them, that he could have no quietness in himself, till he had seen that noble person, whose sole invention they were. He acquaints John Marr therewith, who went into Scotland before Mr. Briggs, purposely to be there, when these two so learned persons should meet. Mr. Briggs appoints a certain day when to meet at Edinburgh; but failing thereof, Merchiston was fearful he would not come. At the very instant, one knocks at the gate; John Marr hasted down, and it proved to be Mr. Briggs, to his great contentment. He brings Mr. Briggs up to the Baron's Chamber, when almost one quarter of an hour was spent beholding each other almost with admiration before one word was spoke. At last, Mr. Briggs began: "Sir, I have undertaken this long journey purposely to see your person, and to know by what engine of wit, or ingenuity you came first to think of this most excellent help into astronomy, viz. the logarithms; but, Sir, being by you found out, I wonder nobody else found it out before, when now being known, it appears so easy. He was nobly entertained by Baron Napier; and every summer after that, during the lord's being alive, this venerable man, Mr. Briggs, went purposely to Scotland to visit him."

Lord Napier had a numerous family, having been twice married. His eldest son was a person of great accomplishments and learning, and became a Privy Counsellor to James VI., and held the offices of Treasurer-Depute, Justice Clerk, and Senator of the College of Justice. By Charles I. he was raised to the peerage, with the title of Lord Napier. The third son studied mathematics under his father, and to him the Baron committed the charge of publishing his posthumous works. Napier died at Merchiston in 1617, in the 68th year of his age. To him the great Kepler dedicated his *Ephe-merides*, and it appears, by a letter which he wrote the year in which Napier died, that he considered him the greatest man of his age, in that branch of science to which he had directed his attention. Besides the Treatise on the Revelation, and that on Logarithms, Lord Napier published the following works,—*Rabdology and Promptuery of Multiplication*, consisting of a very curious instrument, now called *Napier's Rods or Bones*, for performing the operations of multiplication, division, &c.—*A Letter to Anthony Bacon*, (the original is in the Archbishop's Library at Lambeth,) entitled, *Secret Invention, profitable and necessary in these days, for the defence of this Island, and withstanding strangers, enemies to God's truth and religion*, dated, June 2, 1596. This work is published by the Earl of Buchan, in his "Account of the Writings and Inventions of Napier of Merchiston." Of the work, the title of which stands at the head of this article, we shall now proceed to speak. It first appeared in 1593, and though the fame of the author was not then established, his work excited great attention, not only in London, where it was speedily reprinted, but throughout all the Continent. A French edition was

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published the same year at Rochelle, which greatly interested the French Protestants. It is a singular monument of the ingenuity, learning, and piety of the noble author, and though many of his conjectures, respecting the unfulfilled prophecies of the Apocalypse, have not proved correct, yet the work is replete with sound divinity; and, apart from the speculations in which the author indulges, well deserves the close attention of the biblical student.

The Epistle Dedicatorie to King James VI. is a singular specimen of the attachment of the author to the Protestant cause, and of his fidelity, in charging the King himself to carry on the work of reformation. The following extract is in a style of faithfulness rarely employed in addressing kings.

"Therefore, Sir, let it be your Majesties continuall studie (as called and charged thereunto by God) to reform the universall enormities of your country; and first (taking the example of the princely Prophet David) to begin at your Majesties own house, family, and court, and purge the same of all suspicion of Papists, and Atheists, or Neutrals, whereof this revelation foretelleth, that the number shall greatly increase in these later days. For, shall any Prince be able to be one of the destroyers of that great sent, and a purger of the world from Antichristianism, who purgeth not his own country? Shall he purge his whole country, who purgeth not his own house? Or shall he purge his house, who is not purged himself, by private meditations with his God? I say, therefore, as God hath mercifully begun the first degree of that great work in your inward minde, by purging the same from all apparent spot of Antichristianism, as that fruitfull meditation upon the 7, 8, 9, and 10 vers. of the 20 chap. of the Revel. which your Highnes hath both godly and learnedly set forth, doth bear plain testimony, to your Majesties high praise and honour: so also we beseech your Majestie (having consideration of the treasonable practices in these present days, attempted both against God's truth, your authority, and the commonwealth of this country) to proceed to the other degrees of that Reformation, even orderly, from your Majesties own person to your Highnesse Family, and from your Family to your Court:

till at last your Majesties whole countrey stand reformed in the fear of God, ready waiting for that great day, in the which it shall please God to call your Majestie, or yours after you, among other reformed Princes, to that great and universall reformation and destruction of that Antichristian seat and citie Rome, according to the words prophesied, Apoc. 17."—*Epistle Dedicatorie*, p. 2.

Of the origin and execution of the work, the following curious and interesting account is given by the author himself, in his address *To the Godly and Christian Reader*. It is somewhat altered from the earliest edition, being taken from the fifth Edinburgh edition, dated 1645.

"And although I have but of late attempted to write this so high a work, for preventing the apparant danger of Papistry arising within this island; yet in truth it is no few years since first I began to precogitate the same: for in my tender yeers and barneage at Saint Androes at the Schools, having on the one part contracted a loving familiarity with a certain gentleman, &c. a Papist; and on the other part being attentive to the sermons of that worthy man of God Master Christopher Goodman, teaching upon the Apocalypse, I was so moved in admiration against the blindness of Papists, that could not most evidently see their seven-hilled-city, Rome, painted out there so lively by Saint John, as the mother of all spiritual-whoredom, that not onely burst I out in continuall reasoning against my said familiar, but also from thenceforth I determined with myself (by the assistance of God's Spirit) to employ my studie and diligence to search out the remanent mysteries of that holy book; as to this hour (praised be the Lord) I have been doing, at all such times as I might have occasion: but (to confesse the truth of the infirmity of man, to the glory of God) I found ever, during all that time, more fruit in one hour's sobriety, prayer, and humble meditation, then in a thousand days of curious or presumptuous inquisition: yea, the more subtilly I searched, the more darknesse I found; insomuch as curious inquisition rather discouraged me, by finding out of doubts, then profited me, by finding any resolution thereof: and so, when after long time spent, with little knowledge, I (justly despairing of mine own hability) became truly sorrowfull and humble in heart, then it pleased God (to whom be the onely glory) to give me that grace to espie, in short time, that wonderfull

overture which in long time before I could not consider: so that then I began to take up matters by their right beginnings, and by most easie grounds, and to prosecute out the rest by their coherence in order, as is here set down, to the full resolution of all the former doubts. After the which, although (greatly rejoycing in the Lord) I began to write thereof in Latine; yet I supposed not to have set out the same suddenly, and far lesse to have written the same also in English, till that of late this new insolencie of Papiests arising about the yeer of God 1588. and daily encreasing within this island; doth so pity our hearts, seeing them put more trust in seminary priests, then in the true Scriptures of God; and in the Pope, and king of Spain, then in the King of kings; that, to prevent the same, I was constrained of compassion, leaving the Latine, to haste out in English this present work, almost unripe, that hereby the simple of this island may be instructed, the godly confirmed, and the proud and foolish expectations of the wicked beaten down. And whereas, after the first edition of this book in our English or Scottish tongue, I thought to have published shortly the same in Latine (as yet, God willing, I minde to do) to the publike utility of the whole church: but understanding, on the one part, that this work is now imprinted, and set out divers times in the French and Dutch tongues (beside these our English editions) and thereby made publike to many: as on the other part, being advertised that our papisticall adversaries were to write largely against the said editions that are already set out: heretofore I have as yet deferred the Latine edition, till having first seen the adversaries objections, I may insert in the Latine edition an apologie of that which is rightly done, and an amends of whatsoever is amisse."—pp. 5, 6.

The work itself consists of two parts. The first contains a series of propositions, to the number of thirty-six, in which the author has explained his views, both of the principles by which the Apocalypse is to be interpreted, and his interpretation of the metaphorical terms and allusions used throughout the whole—such as the trumpets, viols, locusts, beasts, star, &c. &c. In this part of the treatise the author displays not only great historical research, but a very extensive knowledge of the Scriptures generally, and a much

larger stock of critical ability than was possessed by most of the theologians of his age. Still we think him often fanciful, and, like all other interpreters of the Apocalypse, too sure that he has hit upon the right sense, and solved the dark enigma. The second part of the work contains a regular paraphrase, with notes explanatory and critical. In the earlier edition the text of the sacred book is printed in an inner column, as in Dr. Doddridge's Family Expositor; then the running paraphrase at the side—the notes, reasons, and amplifications at the bottom. He thus proceeds through the whole book of St. John, heading each chapter first with an *Argument*. It is not easy to select from a work of this description any passages fit for extract. It is too much connected, and too strictly expository and critical. We have, however, found one citation which, though rather long, will answer the purpose of a specimen, and at the same time afford a view of a somewhat curious point, not noticed either by Doddridge or his favourite author on this book—Lowman.

“I say then, that so long as Christ was in this world, appearing corporally to man, he stiled himself the Son of man, as having his flesh and humane body conversant with us: but contrarily, both before his incarnation, as also since his ascension, when ever in all the Scriptures he did visibly appear to his saints, his visible shape and appearance, is not called the Son of man, but the likeness of the Son of man, *quasi Filius hominis, or similis filio hominis*, as in Dan. vii. 13. and Dan. x., Rev. xiv. 14. and in this place, or wheresoever else: and yet by the whol properties of these selfe same texts, that same that appeared in vision, is known to be Christ, as this same, who here is called the likeness of the Son of man, or like unto the Son of man, is hereafter in expresse termes, called the Son of God; neither maketh this any repugnance or contradiction, to the essential nature of Christ, who is really both the Son of God, and the Son of man, being spoken of Christ, either before his incarnation, or since his ascension; for first, because his humanity

could not be really seen of Daniel, before it was conceived of the Virgin: therefore, Daniel saw Christ's Godhead, even that Word that is God, saw he transfigured (for his capacity) into the likeness of a man, or likeness of the Son of man; but not to become man, nor the Son of man, till he tooke flesh of the Virgin. The like transfiguration is oft read to be also of angels in the likeness of men, but not in men. Also, secondly, since Christ his ascension into heaven, his humanity having residence onely there, his Deity being both there, and also every where: that Deity (I say) even after Christ's ascension, as before his incarnation, is said here to appear, not in his humanity, as the Son of man, but in the likeness of the Son of man, for that his humanitie, whereby he is the Son of man, is not here, but in heaven, and his Godhead which is here, taketh not the flesh of the Sonne of man, but the visible likeness of the flesh of man, by such a notable difference, either in the vision, or in the spirit of the Prophet, that he knew it to be Christ in his Deity, and not in his humanity, but bearing the figure and likeness of his humanity. Some unadvisedly will think this, to mean a separation of Christ's Deity from his humanity. But contrarily, we say, that Christ his Deity, conjunct in heaven with his humanity, doth both make his chiefe residence with the same, and doth also flow there from over all the whol world infinitely, as in comparison, the light beames and spirituall vertues of the sun, are conjunct in heaven with the corporall and visible body of the sun, wherein they have their chiefe residence, and do also flow from thence unto every place. also, the spirituall vertue and sight is in the body of the eye, as his chiefe seate, and doth likewise flow from thence toward all things visible: can any man say, that the beam subsisteth itself alone, and is separate from the sun; or that the sight subsists itself alone, and is separate from the eye, seeing the body of the sun is the very locall seat of light, and the eye of the sight? No more make we Christ's Deity alone to be separate from his humanity; the more that the Deity is universall and every where, and the humanity locally in heaven: for the Deity (being every where) is also in heaven with the humanity, though it likewise from thence extendeth itself, and floweth over every place. So that, for conclusion, the divinity of Christ, that here appeared to St. John, brought not down his humanity from heaven, for then he had called that humanity that appeared, the Son of man, as (cap. 2. 18.) he calleth his Divinity, the Son of God; but that Divinity took onely, in presence

of the Prophet, and for his instruction, a shape like a man, which therefore, he calleth not the Son of man, but the likeness of the Son of man. Hereof then followeth, that seeing Christ cometh no otherwise into the world since his ascension, then he came before his incarnation, that is to say, by his Deity, and that his Deity sheweth not his humanity, here on earth to his saints, but only the likeness thereof (as saith the text) and so brings not down his real and naturall body from heaven while the latter day: therefore his real body can never be in the hosts, nor transubstantiate therein."—pp. 72, 73.

After these long extracts, we must not indulge ourselves in many further observations; yet we cannot close without observing, that all Napier's calculations of the dates of this obscure book appear to have failed. He endeavours to fix the end of the world somewhere between 1688 and 1700. But vast as were his abilities for calculations, he appears here to have undertaken, at least, one quite beyond his strength. The entire failure of such a man might have been a salutary lesson to all subsequent speculators on this mysterious book. Something may be

done by modest attempts to interpret its mysterious language, by references to past events, but we fear not to say, that no probable explanation can be given of unfulfilled prophecy, and that it does not appear to have been the will of God that we should decypher his secret counsels till they are accomplished; then we shall know that he spake them unto us. These remarks, however they qualify the value of some parts of Napier's work, are not designed to apply to it as a whole. It is a work that well deserves to be recalled to the notice of the Biblical Student, especially as it appears to have been unknown to most of our modern commentators. Dr. A. Clark is almost the only one that has noticed it, as far, at least, as we are aware; and we are happy to be able to say his opinion coincides with our own, in esteeming Napier an eminent Christian, and his work a very curious, pious, and learned performance.*

* See his General Preface, p. 31, &c.

RELIGIOUS INTELLIGENCE.

PROTESTANT SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY.—On Saturday, May 15, the Thirteenth Anniversary Meeting of the Protestant Society for the Protection of Religious Liberty was held at the City of London Tavern.

At eleven o'clock Lord Holland took the chair, by invitation of the Committee. His Lordship was received with very warm and general applause. After the reading of the Report,

Mr. Wilks rose. His presence was hailed with reiterated acclamations from every part of the room. He said, he was sure that it was impossible he should not be ever ready to give his best services to a meeting which received him with such kindness, and such an excess of unmerited applause. On that and on all other annual occasions on which it was his duty to address them, it appeared to him that he resembled a man, who after some years of absence, again descended into the amphitheatre, where, in the days of his youth, he had received from

assembled Greece or the Roman citizens, those wreaths which animated him to the efforts he was then making, and which were more than a reward for any toils or perils he might incur: or he seemed to resemble a man, who having successfully led his countrymen to battle, trod again over the triumphant field where so much honour had been won. He did not like that similitude so well, however, because to him it appeared that the greatest conqueror would, ere he left the field, lose the pleasure he derived from the recollection of his victory, and every emotion of exultation would pass away when he remembered how many of those who, in the morning, had surrounded him, gallant, gay, and good—full of life, patriotic zeal, and noble ardour—the sun, ere he set, saw lying, not dishonoured and inglorious, but bleeding and in the dust; and when the softest zephyrs that blew would bring to his ear some hollow moaning sound from a wounded comrade or an expiring friend.

It seemed to him as though the wreath round the warrior's brow would become instantly blighted, and the pain of memory would more than counterbalance the plaudits of a congregated world. It was with no feelings of that nature that he (Mr. W.) presented himself to the Society that then surrounded him, but rather as one who returned to his native village, which he found as in the days of his innocence and youth, blooming with fair and beautiful flowers, where he saw the trees which had been planted in his infancy, and which had "grown with his growth," now spreading forth their luxurious foliage, and where he was glad to behold those old and venerable oaks untouched by the winter of age, still verdant and unfading, beneath whose umbrageous shelter his childhood had reclined, and his manly limbs delighted ever to repose. He would not occupy the time of the Society by any further description of his own feelings, as the health of the Noble Chairman suffered much from heated atmospheres and crowded assemblies, and the Committee had pledged themselves, on his condescending again to preside, to endeavour as much as possible to accelerate the business of the day, lest that health, which was dear not only to the Noble Lord's family and country, but to every friend of freedom throughout the world, should suffer from the interest he manifested in their proceedings, and the kindness he had again displayed. As on former occasions, he (Mr. W.) would, in the first place, direct their attention to those circumstances which were not completed at the last anniversary. Amongst these was a case submitted to the Society from some respectable persons at Anglesey, in North Wales, which had made a considerable impression, especially upon the female part of the auditory. It was that of a person who was determined that his wife, who had profited much by associating with a congregation of Calvinistic Methodists in that island, should no longer frequent the meetings, and who in order to prevent her from attending, had committed an outrage from which humanity recoiled, and which religion must disapprove. He had entered the meeting, seized his wife, and with a handkerchief round her mouth, by which she was nearly strangled, dragged her from the house of peace and prayer; and sorry he (Mr. W.) was to say, that such was the state of English law, that it seemed at first as if no punishment could be inflicted for the assault on the woman. It was, however, at least due to social order that such a violation of public worship should not be suffered to pass unnoticed. A prosecution was instituted, and the offender was found

guilty, but something induced the Magistrates to suspend passing sentence upon him for that of which a Jury of his country had convicted him. The excuse was, that the Registrar of the Bishop had not entered in some book or roll the certificate of registration delivered to him by the congregation, in compliance with the provisions of the law. All that was required by the Toleration Act, or the subsequent amendment, was, that the congregation should notify their intention of assembling for public worship to the Clerk of the Peace, or to the proper ecclesiastical officer of the Bishopric or Archdeaconry in which the place was situated. This congregation had complied with all that the Act of Parliament required. If the entry had been neglected, were their rights to be impugned, because an act which they could not ascertain had not been done by a person whom they could neither punish nor control? This, however, appeared to the Chairman of the Quarter Sessions a sufficient ground to suspend the operation of the law against the offender. The Chairman had also given it as his opinion, with what gallantry he (Mr. W.) would leave it to the meeting to judge, that according to the English law a man had an unquestionable right to exercise this duress over his wife, and that if she presumed to worship God in any other edifice or form than that which he approved, he might clearly, according to the civil law, with whips and clubs, inflict such punishment on her as the offence required. Under these circumstances, a Solicitor of Wales had applied to the Committee for assistance, and they had obtained the opinion of a gentleman whose high legal knowledge, and whose recent elevation to the judicial bench taught them to expect that he would not now contradict the opinions which in his inferior, though still eminent situation, he had thought proper to give. Mr. Littledale, whose opinion he was about to quote, said, that it was impossible that a man could be allowed to exercise such an authority over his wife, and that he was punishable by law for his harsh and unmanly conduct, equally inconsistent with the feelings that common humanity and conjugal affection should inspire. Mr. Littledale added, that there was also unquestionably a violation of public worship, and therefore that the Magistrates could not refuse to pass sentence. This opinion was communicated to the Chairman of the island. He hesitated no more, and the man who had so grossly offended against the interests of religion and humanity, suffered the punishment that the law prescribed. He (Mr. Wilks) regretted that such opinions as those of the

Chairman of the Angleses Sessions should have been pronounced in this country, and especially among the ardent and benevolent descendants of the remainder of its ancient population. He was delighted with the contrary opinion given by a judge of South Carolina. The opinions of the English commentators, which were of authority in the American Courts, and the doctrines of the civil law were gravely developed to him, but they were not satisfactory to his judgment. The law of America, said he, shall now be made known to the world, and perhaps I cannot better state it than in the words of a poet and a dramatist (Mr. Tobin), who was the ornament of England:—"The man who lays his hand upon a woman, except in affection, is a brute, whom it were gross flattery to call a coward." In the ancient city of Canterbury, there had occurred a case than which few were better deserving of attention. The persons there, it was true, were not contributors to the Society, and they belonged to one of those very numerous sects which were springing up, perhaps, too rapidly. But they were poor, destitute, and neglected. They were numerous, but wealth had not followed their numbers. They had asked for protection; and in proportion to the sternness and might of the oppressor should be manifested energy to resist him, and that promptitude of zeal which he knew the Society gloried to display. It appeared, on investigating the case, that there had been a succession of riots by which the peace of the city had been disturbed, and the lives of its inoffensive inhabitants exposed to danger, and that these proceedings had been patronised by those who should with gentleness, if not authority, have repulsed the rising tumults. If some strong and decisive measures had not been taken, the congregation must have been discontinued. A prosecution was commenced, but here the magistrates not only required, as at Angleses, that the place should have been registered by the officer to whom the notice was sent, but that a duplicate of the notice should have been transmitted by him to the clerk of the peace. The object of this provision of the Toleration Act was to enable both the religious and civil authorities to exercise that wholesome jurisdiction of which no reasonable friend to religious liberty could complain, but it was at the same time manifest that over these officers the Dissenters had no power, and it was not possible for them even to know whether the communication was actually made. A great and obvious difficulty was thus raised, for as the law required only an annual communication, no dissenting congregation could safely commence

worship in the interval, till the whole cycle of the year had rolled away. It appeared, however, that the registrar had accurately returned, as he thought, all the papers deposited with him, but the city of Canterbury being a county of itself, the notice transmitted to the Clerk of the Peace had not complied with the provisions of the Act; and therefore it was held by the Magistrates, that the tumults by which the congregation had been interrupted, and their lives hazarded, were not illegal, because the place was not duly registered. An appeal to a higher tribunal then became necessary, and the case was tried, not before the Mayor and Corporation of Canterbury, but before the Judges of Assize; and here he (Mr. W.) could not refrain from paying his tribute of respect to the Judges of the land, for the impartiality they had always manifested. The case came on before Mr. Baron Graham, who was a gentleman as well as a judge, and when it was contended that the place must not only have been registered, but that the duplicate must have been transmitted, he stopped the Counsel, and told him that his proposition was intolerable—that all the law required of Dissenters was, that they should give notice of their places of meeting, and that having so done they had fulfilled their duty, and became fully entitled to the protection of the law. Another objection was then taken, namely, that females officiated. This sect bore the denomination of Arminian Bible Christians, and it was their custom, as among the Quakers, to have female instructors. It appeared, also, that some observations, not of a very courteous nature, had been made by one of the preachers, who had reminded the Magistrates that there was a higher tribunal than their own, where sentence would be passed upon them. These observations, and the female exhibition, were urged as a sufficient justification for any outrage that might be committed upon them; but the Learned Judge again interrupted the Counsel, and said, that he would not allow such a wretched apology to be introduced in any Court of Justice over which he presided. If these people had violated the law they were amenable to the law, but they were still entitled to the protection of the law. Thus was a great and most satisfactory result obtained, and thus had points of great importance, and to the Dissenters of considerable danger, happily and forever passed away. If he (Mr. W.) seemed to enter too much into detail, he begged, however, to remind the meeting, that he was not come there to play the orator, or to excite their sympathy by the arts of rhetoric. His object was not to raise the smile of derision on the

cheek, or make the tear of sensibility flow from the eye. His address was rather a lecture to the multitude to whom the Society's proceedings were reported, by which he wished to make intelligible what had been related to them. It was necessary, however, that he should compress his observations, and therefore he should proceed at once to the usual classification of the cases. First in order came those demands which affected Protestant Dissenters, by touching what was dear to every man—his purse. He alluded to turnpike tolls, and he hoped this subject would not again require him to address the meeting. Most of them know what had been the state of the law. It had been held that a Dissenter might not pass out of the parish in which he resided, even to the congregation to which he belonged, without paying tolls, and those double tolls too, which it was the policy of the law to impose on those who travelled on the Sabbath-day. This was a question of some importance. By these means £40. or £50. a year were taken out of the pockets of Dissenters, who might otherwise have devoted it to the comfort of their families, or to aid those works of wisdom and benevolence which blessed our own country and improved the world. The law had since been corrected, and if the words of the General Turnpike Act were attended to, all difficulties as to this question would be immediately overcome. By this Act (3d George IV. chap. 126. sec. 32.) it was enacted, that no tolls should be demanded "of or from any person or persons going to or returning from his, her, or their proper parochial church or chapel, or of or from any person or persons going to or returning from his, her, or their usual place of religious worship, tolerated by law, on Sundays or on any day, on which divine service is by authority ordered to be celebrated." It was necessary, to exempt from toll, to prove that the person was going to his usual place of worship on the Sabbath or some national holiday, such as Good Friday, Christmas Day, or any other day ordered by authority to be devoted to religious worship. Many applications for advice and assistance had been received as to this subject from different parts of England and Wales. In some instances the persons were not going to their usual place of worship, and therefore were clearly not entitled to exemption. In all the cases within the view of the law, the objections had been removed. The assessed taxes, particularly in parts of Wales, occupied the attention of this Society. Several of the ministers of the Calvinistic Society, imagined that they were entitled to a total exemption, and the Society removed many of the diffi-

culties resulting from that topic. The Society received communications on that head from Llanfrothen, from Dolgelly, and from Hendre-back-Clynog; and the ministers at these several places complain that they had to pay extra-duties on horses principally employed in going round the circuits for religious purposes. This was felt to be a very serious evil, and we requested these ministers to apply to the Judges on circuit, who were of opinion, that they were included in the exemptions, and these worthy clergymen were afterwards relieved from those pecuniary burthens to which they had before been subjected. Besides these assessed taxes, land tax was claimed for the site of a chapel at Tremerehion, in Wales, and of the Rev. J. G. Pike, at Derby. His (Mr. Wilks') opinion was, that such a claim was justifiable; but that it should not extend to the church itself, nor to any improvements which might have been made in it. The land tax claimed at Derby was by no means an enormous claim, being only two shillings a year; but there was a claim made for window duty in a house inhabited by the minister, although that house was in immediate communication with the church. There again this Society interfered, and the result of the interference was, the abandonment of those charges. The charge for chapel rates was also submitted to our consideration, particularly in the case of Lendal Chapel, York; but on this subject the Society had no right of complaint, inasmuch as they were not subjected to the payment of any greater burden than churchmen, and so the Society not only advised Mr. Pritchett, but would also have it generally understood by all the various congregations of the Dissenters. All classes of religionists were liable to church rates, to tithes, and Easter offerings; and though the payment of mortuary fees might be hard upon Dissenters, still professing themselves as they did to be Protestant Dissenters, claiming the avowal of manly principles, and determined to act on those principles which they approved and cherished—if for the full enjoyment of these principles—if for the full and unrestricted exercise of their peculiar worship, they suffered a little more than churchmen, they had no very peculiar right to complain. The Dissenters, like others, had to pay the church and poor rates, and many cases arising out of the latter had been brought before the attention of this Society; but as these rates operated on all classes, and were legally imposed, every one must know the necessity of submitting to them. The complaints upon this head particularly proceed from Linton, Cambridgeshire, from Ware, from Baldoek, from Castle

Town, near Newport, in Monmouthshire, from Croydon, from Wheetwel, in Kent, from Middlewich, in Cheshire, and from Rotherham, in the same county. A thousand illustrations would flow to the mind of any man, to demonstrate to him the absurdity of claiming a tax, where the result of that tax would be to lessen the means of religious instruction; every man admitted its necessity, and the Dissenters should not suffer like others, in order to secure it for all who had as yet not tasted of the heart-consoling sweets which it offered, of the mind-inspiring elevation which it was its natural tendency to produce. The Dissenters asked for no exemptions; all they asked was, that they should not be compelled to endure greater burdens than their neighbours. Where a beneficial income arose from the chapel, let a poor-rate be paid. The law made it liable; but, if no such beneficial income arose, if no profit resulted,—if the minister, who piously attended to the spiritual wants and consolations of 350 persons received only about thirty pounds a-year, as was the case at Middlewich, then surely no man in his senses could say that a church, a minister, or a congregation so situated should be liable to the imposition of a church-rate. If these edifices for public worship throughout the country were like the proprietary chapels in this metropolis—if the country churches were got up and arranged like theatres, as many of those in this metropolis were; let them pay, and let them pour their little rills into the great flood of general taxation. Strange, however, to say, these metropolitan churches were not asked for the rate; and why? Because they had advice at law, because the ready means of resistance to such a charge was at once within their power, and thus no attempt was made to oppress. The strong were protected by their strength, the weak were attacked in their weakness; but the outstretched arm of this Society did not fail to assist and rescue them in the day of their necessity. In the case of the worthy minister at Middlewich, mere emolument was not obviously his object. Thirty pounds a-year was too scanty a pittance to reward the active piety and exertions of such an ornament to any religion as the Rev. Mr. Robinson; but he had a recompense awaiting him more glorious than this world's glory, pride, or power, or wealth. He laboured for that recompense which he was sure to receive at the resurrection of the just. It was generally in country towns that this demand of rate was made—generally in some wretched borough, generally in some village hamlet, where a jealousy existed of the established clergyman, because of the erection of a dissenting edifice; here it was

that the wicked demon of oppression stalked abroad—here it was that he would lay his imposts—here it was that he poured forth the full phial of his wrath. Several of these cases, as he had already stated, were notified to him; and that to which he more particularly alluded, by the Rev. Mr. Robinson. He (Mr. Wilks) was really delighted with the correspondence of that gentleman; a correspondence which united to extent of information and soundness of views, a warmth and affection of heart, with an humble zeal, which would reflect credit—the highest credit—on any man in this enlightened country. Mr. Robinson was one of those ministers who received his education at the school of Rotherham; an education which, in its rich fruits and abundant harvest, would have been an honour to any school or any university in this kingdom. That gentleman's flock amounted to 350 persons; his salary was about thirty pounds a-year, and yet such was the place marked out for extortionate assessment. He, however, shall be defended, and his defence is the more necessary, as Cheshire is a High Church and Tory county. In that county the language of liberty was rarely heard; and there all attempts at extortion should, and he hazarded little in saying, would be put down. If Mr. Robinson were allowed to fall, all would be prostrated; but as long as he (Mr. Wilks) had a head to think, a heart to feel, or a purse to open—as long as this Society existed, Mr. Robinson would be defended, and he (Mr. Wilks) was persuaded he would be so with success. Upon the subject of Easter Offerings various cases had come from different places—from Pentir, near Bangor, and from Dudley; but, as he had already stated, Dissenters being placed so far in the same situation with others, they could feel no degradation in bearing that impost. It was not as Dissenters that they bore, or were called on to bear, those burthens, but as Englishmen; and it was only when those fragments of a once dominating papacy were put down, that they would properly, naturally, and wisely cease. The amount of the Easter offering should not offer a subject of much contention, for it was only two-pence a-head for each person above the age of sixteen, to be paid by the housekeeper for every such person. He was informed of a case in which the demand made on this head was eight-pence, and ten shillings were expended to enforce it; and a case had come to his knowledge in which the costs attending a demand for Easter offerings had amounted to the almost incredible sum of fifty pounds. The next head of remark was the charge made by parish clerks for their fees. At Stevenotop,

near Bedford, a man of the name of Farlow, a Dissenter, was required to pay two shillings as a fee for the burial of his child, and the demand was refused, because the child was buried in the meeting-house church-yard, and because the clerk had not officiated. Ultimately, however, the parish clerk thought proper not to persevere in his demand, and there the affair would for ever rest. He (Mr. Wilks) now came to a topic on which different opinions prevailed—a topic on which it was necessary that correct opinions should prevail: he alluded to the charge of mortuary fees. Perhaps these mortuary fees were amongst the worst of Catholic impositions—amongst the worst of that system, which made the clergymen of that church not only obtain all they could from the members of their communion while living, but followed them with exactions to the grave—and all these exactions required for the safety of the souls of the departed. Living and dead were tributaries to that church: no home was safe from their inspection—no tomb was sacred from their exaction. He had looked over the canons on this subject, and in doing so, he found that, in 1378, Simon Langham, Archbishop of Canterbury, had imposed mortuary fees *pro salute animi*. However, in a few words, to render the thing familiar, suppose any man had four beasts: one of those was to go to the Lord of the soil, another to the church, &c., and to do away with this distribution, mortuary fees are instituted and demanded. By the 21st Henry VIII. all such fees received by the Catholic clergy were continued to the Protestant; but that Act stated that such fees were only to be claimed in places where they were before accustomed to be paid. It was important to every man to know how the law stood on this subject; because, in all cases when the demand for mortuary fees was made, the clergyman was bound to prove that the existence of such fees was antecedent to that Act of Henry VIII. There was no doubt that the right existed, that proceedings to enforce it had occurred in the Ecclesiastical Courts; but when the right was denied, these Courts could not interpose, and in many instances the claim had been resisted with success. Let the meeting bear this in mind, that the clergyman was always bound to prove the existence of the right or custom to pay such fees, antecedent to the 21st Henry VIII. There was one remarkable case on this subject which had occurred, and which realized the justness of the proverb, that it was better for the "cobler to stick to his last." It was this: the Vicar of Christ Church, in Hampshire, had made a demand for mortuary fees; that Vicar he had no doubt

was a very enlightened man; a man not satisfied with Ecclesiastical learning alone—with ample theology and biblical acquirements; but who must needs be a better lawyer than lawyers. The Rev. Mr. Clapham had put together some ponderous volumes on the law, and with his twofold knowledge of theology and law, had made a demand on a Dissenter for a mortuary fee. Every one trembled at this demand, because made by a clergyman, but particularly by a writer on law. He was looked upon as an oracle. It appeared, however, that this theologico-lawyer mistook the mode of proceeding for the recovery of his demand, inasmuch as an Act of George II., which gave to the clergyman an opportunity of summary proceedings before the magistrates for the recovery of "small offerings," did not include in "small offerings" this said mortuary fee, and Mr. Clapham was defeated in his demand of ten shillings. The matter, however, went before the magistrates, who differed in opinion with their brother magistrate, the Rev. Lawyer; and he (Mr. Wilks) hoped that for the sake of his flock the Rev. Lawyer was more enlightened on subjects of theology and other topics than he evidently was with the law. The Rev. Gentleman was no doubt angry with the decision of his brother magistrates, and he (Mr. Wilks) must state for himself, that he was glad the new Don Quixote had been overcome. A similar claim was made by the clergyman at Rotherham, whose wife, for so his (Mr. Wilks') information stated, was anxious that her husband's fees should suffer no diminution, particularly in the case of the deceased Dissenter. The demand of ten shillings was made, and resisted,—not for the want of means, for the relation of the deceased, he was glad to say, had ample means,—but he felt it his duty to resist what he thought an improper claim. When called upon, he answered as became a Hampden—"Tis not the amount of the claim to which I object, but it is the principle which I reject." The claim was urged—the claim was resisted; the Society co-operated in the resistance, and the claim was eventually withdrawn.—He then said, the long and dreary catalogue of grievances which required the interposition of this Society, and which he was annually obliged to notice, was the subject of note and disturbances which took place throughout the country at the dissenting places of public worship. One would have hoped that the demons of persecution would have allowed Christian worshippers to adore their God in peace, and would have respected the sanctuary dedicated to his praise, his honour, and his glory; but no: and as this grievance increased, the

more the diligence of the Society was rendered necessary. To the necessity they were not blind; to remove it they used the most assiduous attention. Schools, as well as churches, were made the scenes of profane riot. The particular scenes of disturbance were Llandiloes, in Montgomeryshire; Market-Cross, Lancashire; Dalton (Ulverston); Crediton, in Devonshire; South Cerney, in Gloucestershire; Chigwell, in Essex; and in the immediate vicinity of this metropolis, at Elder-walk, Islington. The disturbance at Hainault House, near Chigwell, deserved particular notice, from the fact that its amiable owner, Mrs. Nicholson, had devoted certain rooms in her house to the pious object of religious instruction to her neighbours. To annoy her and disturb those who went for instruction, squibs and crackers were thrown, animals even let loose, cock-chaffers and birds were flying about, extinguishing the candles; but this, by the exertions of this Society, was put a stop to. The disturbances at South Cerney also demanded a particular notice. The Home Missionary who laboured there had for a length of time been subjected to the most cruel persecutions, and these persecutions instigated by persons who should have known better—who should have been actuated by better feelings, and swayed by better sentiments—by persons who should have known, that while they placed a torch in vulgar hands to conflagrate, those they might be desirous of removing would one day or other employ it against themselves. These disturbances were not confined to the lower or more vulgar classes—the higher orders encouraged these disgraceful proceedings—these very orders who should encourage the diffusion of knowledge—a strict observance of the law—a becoming respect to the religious scruples of the conscientious; these higher orders instigated those disgraceful occurrences. Every petty vexation had been used towards the worthy missionary of South Cerney; his saddle girths were cut in the night-time, when returning from administering consolation to one of his flock, whose way to heaven he was no doubt facilitating. In the night-time that worthy man was assailed and beaten. The shades of night covered the guilty offenders, and for the time they escaped the punishment they deserved. However, in January last, an interruption occurred, and six persons were taken to Cirencester, and bound over to the Gloucester Sessions, to answer for their outrageous conduct. He was almost ashamed to say it, but the fact was so, that every means was there taken to defeat the ends of justice. Six clergymen were on the bench, and every species of intermeddling

was practised; the Grand Jury were had access to; in short, every obstruction took place to prevent justice being done. The advocate, however, who was employed, performed well his duty. It is the business of every man to uphold the independence of the English bar, for every effort made to weaken or destroy the self-possession of the advocate was a vital blow at the best interests of our country. The case came on at the Gloucester Sessions, in despite of obstacles to prevent it, and the advocate there declared, that the Dissenters were equally entitled to the benefit and protection of the law, as all his Majesty's other subjects; that the Dissenters, though not endowed, were recognized; that the choral symphonies of Gloucester Cathedral, or its clergy, were to be no more protected than the humbler village people, who were met together, and who loved with humble voices to celebrate Zion's songs. The church did not consist of the

—“long drawn aisle and fretted vault;”

It was not the gilded roof of gothic architecture, admirable as the lover of art must ever consider them to be; the Church was the place, however unpretending, where the faithful assembled to worship the Common God and Father of all! The rioters were convicted; the magistrates wished some liberality to be extended towards them, for they found out that the penalty of forty pounds given by the Act against persons disturbing public worship must be considered as only one penalty. An application was made to us, and while we would not allow the braggart to awe us unto silence, we shewed that the Dissenters could listen to the language of courtesy, and while having a giant's strength, that we were not disposed to use it like a giant. An apology was written—we accepted it; the guilty entered into recognizances to keep the peace, and he hoped the result would be, that these persons and all others would perceive, that the dissenting clergymen were the ministers of peace—men who sought not to punish but to benefit and bless their fellow creatures. The subject of out-door preaching was also referred to the Society, and he owned it was one which he did not approach with much satisfaction. He did not like to limit the right of public worship, but with the facilities which now existed for so laudable an object, he thought it was not needful to excite opposition or spread the flame of discord; the object of the Dissenters being to proceed in their course without producing clamour or giving the shadow of offence. The meeting must be already aware of the transaction which occurred at Islington, where a tent was put up, in which public worship was performed, and much good

had been done. There a constable appeared, with orders from the local Magistrates to disperse the assembly; neither had a right to do so; and the worthy clergyman (Mr. Dunn) persevered in the work of good. At Colehester a person was apprehended for preaching in the public streets; a bill was preferred against him, but the Grand Jury, to their credit, did not find it. Next in the order of grievances notified to this Society, were the refusals to bury, a refusal more particularly applying to their friends of the Baptist congregation. By law, all persons baptised in the name of the Trinity, were entitled to sepulture; but the conscientious scruples of the Baptists not allowing them to have their children baptised in infancy, they could not claim the performance of the rites of sepulture where they resided, although they subscribed like others to the church. This was a painful subject; it was melancholy to think what custom, nature, and religion prompted, should by any law be prohibited; and that under circumstances of the most distressing nature—a parent refused to bury the child in the grave where his fathers lay, over which he had often wept and scattered flowers, and to which his affections were linked by ties, which only the heart could feel. The blood curdled within him when he thought of the existence, much less the use, of such a power in any clergyman, that he could turn to galling the tear of weeping widowhood, or agonize the pang of parental distress. The sooner the Legislature applied some remedy to this the better it would be. The registry of baptisms was also another subject which called for immediate legislation, improvement, and regulation. As the law now stood, the copy of a baptismal register from the Established Clergyman was held to be the best species of evidence, while that of the Dissenter was only regarded in the nature of a memorandum. The Dissenters therefore wish to have the baptism of the children registered at the office of the Clerk of the Peace, as a security for the preservation of their property and liberty. The Dissenters had originated Societies from which the greatest benefits were derived, and their feelings should be consulted. The most unworthy means were taken to their schools, and that by clergymen of the Church of England. He had no hostility to the Established Church, but if its clergy misconducted themselves, they must be censurable for it at the bar of public opinion. He (Mr. Wilks) then cited several instances of their conduct, both as to dissenting schools and the burial of dissenting children, and called upon the Dissenters, who were a powerful body,

to take the necessary and proper means for the protection of their interests. Whenever the time of a general election arrived, and it was a period that could not now be very distant, he hoped that no candidate would obtain a vote from a Protestant Dissenter, who did not pledge himself to support the repeal of those obnoxious measures, as well as the Test and Corporation Act, which produced continued inconvenience and degradation to Protestant Dissenters: and if their number was much more limited than it really was, and their intellect more imbecile, and their influence less powerful, he could venture to predict to such candidates, that in many parts of England the dissenting interest was not to be disregarded. In explanation of this assertion, he would mention a fact of recent occurrence, in a borough not more than fifty or sixty miles from the Metropolis. That borough had long been contended for (its representation) by the Treasury and the popular party. The elections had cost much money. They had been protracted frequently, and that which he would take the liberty of calling the good cause at length triumphed. At length an election for the High Bailiff of that borough arose, and the people of the popular interest conceiving that they were quite strong enough without the dissenting interest, declared their disrespect for that assistance. The Dissenters did then what, he trusted, they would always do. They retired at once from the contest, and the popular party was defeated. Since that time, however, the best possible understanding has grown up between them, and the Dissenters were regarded with abundance of courtesy. It was by such efforts as these he had described that he would prepare to repeal the Test Act. He would suggest, however, that no forms should be adopted in their petitions to Parliament, but that each congregation should prepare their petition, in order that the Legislature might clearly understand that they had intelligence enough to press their wants, and language to represent them. He then detailed some extraordinary proceedings in the Court of the Bishop of Saint David's against the Rev. Mr. Thomas, for praying at a grave in a church-yard, when the Vicar had appointed the time of burial, received the fees, and detained the mourners for an hour; and a prosecution in the Court of the Bishop of Oxford by the Curate of Thame, against six females, for complaining of his refusal to admit the corpse of a child into the church. In the first, the proceedings were stayed; and in the last, the clergyman experienced a deserved and complete defeat, accompanied with the payment of all

costs. He proceeded to the consideration of the recent or projected parliamentary proceedings affecting the rights or honour of Protestant Dissenters, and to which several resolutions refer. He successively discussed the repeal of the Test and Corporation Acts—the rejection of the Unitarian Marriage Bill—the grant of £500,000 for the erection of new churches—and the protection of Dissenting Missionaries in the British Colonies throughout the world. A Bill, too, had within the present Session been introduced, relative to the colony of Newfoundland—a colony, which was in itself at least a contradiction of that statement so generally made, that our colonies were rather a burthen than an advantage to the mother-country. In Newfoundland, that Bill, to which he had alluded, under the profession of serving the Protestant Dissenters, had, in point of fact, produced much mischief; or, at all events, in its present condition, it was calculated to cause considerable inconvenience. He had himself pointed out within a few weeks the manner in which that measure interfered with the rights of Protestant Dissenters. An Act had passed too, requiring that all marriages should be celebrated by Protestant Ministers; and this law was qualified, by permitting Protestant Dissenters to be married by their own pastor, provided they resided at a distance of ten miles from a Protestant church. But what would the meeting think? Lest the Protestant Dissenters should regard this measure as a boon, it was accompanied by this enactment, that they (the Dissenting Pastors) might, under such circumstances, marry even Protestants—members of the Established Church. In consequence of a suggestion from him (Mr. Wilks) the Bill was altered, and its obnoxious provisions rectified; and he did trust, that an enlightened legislation would speedily perceive the necessity of introducing some measure on this subject applicable to the whole of the British nation. He came next to the conduct—to the new policy of this Government, as it regarded our West India colonies. He was quite convinced that that which was good in England was not necessarily good throughout the world. The Saxon edifice or the Norman temple was not improved by the addition of a Grecian pillar, but the rash architect who undertook such an improvement despoiled the building of its original and natural, though rude appearance. That which was applicable to England in the same way, was not necessarily an improvement to the colonies, and these episcopalian regulations, of which they had recently heard so much, were just as inappropriate to the rude state of

West India feeling, as was the splendid capitals of the Corinthian order to the entrance of some Saxon chapel. He knew not how to allude to the men who had toiled, and strove, and suffered in the service of religion in these colonies. It was difficult, in gazing at a bright and beautiful constellation, to select one star of peculiar brilliance; it was, however, not impossible: and though the brightness of the star might have passed away, its career of light would long be remembered. They all felt the allusion. He could not seek to harrow up their feelings, by a recital of the sufferings of him who was now happily removed from all sorrow, whose course was finished, and who, ere this, if there were truth in the unerring promises of God, had received that crown of glory which the Lord, a more righteous judge than he was doomed to meet with here, hath given him. His multiplied ills were now ended, but the recollection of them still remained. It did so happen, that that excellent man, when his letters were prevented from coming to this country, addressed to him a communication, complaining of this harsh determination; and now he did unfeignedly rejoice that in a distant land his connexion with the Society should have caused that selection. That victim of a persecution as illegal and harsh as ever disfigured any tribunal on any shore, had made his honest complaint, as it were, to that very Society. What expectation could he have of a fair trial? Who were his accusers? Those men who, when the Missionary first touched the shores of that country, proclaimed to him, "The moment, Sir, you presume to teach the poor negroes to read, that moment you leave this country." And when men who had immortal souls were prevented from attending at the table of the Lord, it was, in his opinion, such super-superlative heartlessness, that words in vain attempted to describe it. Oh! the land where such deeds as these could be practised with impunity, was not a land for freemen, but a receptacle fit only for demons. No man was so absurd as to assert that slavery, however odious in all its forms, shall at once be abolished in these colonies. No; such was not the course which the Missionaries suggested—it was not in accordance with their practice. It was their habit to excite the moral, the intellectual, and the religious habits of the people with whom they had to do, and thus to render them fit objects for freedom. They gave them a perception for the charities of life—they taught them the happiness of home, with all its consoling associations—they taught self-regulation—the subjection of those passions which belonged to

natural man. The Wesleyan Missionaries had established schools where 10,000 slaves now receive instruction. Instead of the nocturnal orgies, the praises of the living and the true God were sung by slaves in that so long-benighted land. He therefore hesitated not to say, "Woe to that legislature—perils await its step that attempts new establishments where such an order of things is growing." From all that he had stated, it appeared that great perils were still awaiting the cause of the Protestant Dissenters—civil and religious liberty. This, however, instead of teaching them despair, should arm them with renewed energy. The good they were destined to achieve would in this case "live after them." They could not expect to see that oak, the acorn of which was just dropped into the ground; but it would spring up and shade and protect their posterity beneath the shadow of its branches. Thermopylae and Marathon still existed in the example they afforded to a people struggling in the sacred cause of liberty. They were pursuing, at an immeasurable distance, that divine course in which one of the most illustrious and gifted men of modern times had lived and died, and bequeathed to them his precious example, and left too, he was happy to say it, in one who honoured them by presiding at the meeting that day, a relative worthy of his noble nature. Justice had not been done to the memory of Mr. Pitt: when that statesman was dying, it is well known that he recommended Mr. Fox as his successor—a recommendation honourable to both. He apprehended no danger to the cause of civil and religious liberty. The efforts that were made to retard it, he regarded with just as little apprehension as he should the vain bidding of some tawny Indian who commanded the mighty torrent of the St. Lawrence to retrace its course. The tide of civil liberty would flow—the ebbing of its course was not to be dreaded. That stream has risen—it yet rises—and it shall rise, till knowledge and freedom fructify and bless every region of the earth.—Mr. Wilks then concluded a speech of three hours, amidst enthusiastic cheers.—Several ministers and gentlemen subsequently addressed the meeting.

LONDON HIBERNIAN SCHOOLS.—There was a numerous audience on Saturday, 8th May, at the Freemasons' Hall, to hear the Annual Report of this Society's proceedings. Lord Gambier was called to the Chair, during the absence of Lord Lansdown; but the Noble Marquess soon arrived, and the gallant Admiral vacated his seat to him.

The Report stated that the day schools

were distributed through the provinces of Ireland in the following proportions:—

	Schools.	Scholars.
Ulster	326	31,702
Leinster	31	2,665
Connaught	204	18,271
Munster	72	8,749

Of these, 188 are in connexion with Noblemen and Gentlemen resident in the country, 274 under Clergymen of the Established Church, 10 under Dissenting Ministers, 26 under Roman Catholic Priests, and 574 without the benefit of local superintendence. Since the last year, the agents of the Society had been increased from 22 to 60, and the number of copies issued from the Depository in the course of the year, amounts to 2,005 English Bibles, 13,297 English, and 2,000 Irish Testaments, presenting an increase of 890 Bibles, and 2,368 Testaments, upon the distribution of last year; and a grand total of 108,902 copies since the commencement of the Institution.

The business was conducted by Lord Rocksavage; E. Stanley, Esq. M. P.; Lord Barham; the Hon. C. Shore; B. Noel; Rev. E. Irving; and several other gentlemen.

BRITISH AND FOREIGN SCHOOL SOCIETY.—On Monday, the 10th May, the Annual Meeting was held at the Freemasons' Tavern. The system of education is the Lancasterian. There were upwards of 2,000 persons present, and they were of the most respectable description. The Duke of Sussex took the Chair.

The Report stated that the Committee had proceeded in multiplying the central schools, and that Auxiliary Societies had been instituted in the chief manufacturing towns. The Society's books of instruction had been translated and printed in the French, Spanish, German, and Russian languages, and education was, through their means, making rapid strides in Ireland. There were more than 1,000 schools in connexion with the Society for the education of the poor in that country. In the Scotch islands education was advancing. But in France and Spain strong repugnance appeared to be felt to the propagation of the British system. In Paris, however, there were 5,000 scholars on this system. Froux Greece and several of the islands of the Grecian Archipelago, the accounts of the preparation for general education on the system were most flattering. In South America the system was generally adopted.

The meeting was then addressed by Lord J. Russell, F. Buxton, M. P., F. Evans, Esq., T. Gurney, Esq., Lord Milton, Dr. Morrison, and S. Rice, M. P.

It is much to be deplored that the funds of this valuable Society are permitted to languish, while opportunities of usefulness are continually presenting themselves to the Committee, who are often compelled to decline through the want of adequate means.

SUNDAY SCHOOL UNION.—On Tuesday morning, May 11, the Annual Meeting was held, as usual, at the City of London Tavern. Nearly 1,500 persons partook of a public breakfast before six o'clock; when the Chair was taken by J. Butterworth, Esq. M.P. Mr. Lloyd read the Report, which was of a very cheering nature. The number of publications issued from the Depository last year was 578,809, including Testaments, Spelling and Reward Books. There are 5,659 schools in this Union, which contain 637,976 scholars, who enjoy the benevolent instruction of 62,036 gratuitous teachers.

The annual business was then introduced to the meeting by the following gentlemen:—Rev. Dr. Morrison, of China; Pearce, of Chinsurah; J. Blackburn, Pentonville; S. Billyard, Bedford; S. Curwen, Barbican; J. Hine, Wirksworth; G. Collison, Hackney; J. Stanley, Wesleyan connection; N. Gouly, Brighton; and J. Maitland, Esq. The large room was unusually crowded, and the meeting was characterized throughout by that ardour which so happily distinguishes the labours of our Sabbath School teachers throughout the kingdom.

THE AFRICAN INSTITUTION.—On Tuesday, May 11, at noon, the Anniversary Meeting of the friends and members of the African Institution was held at the Freemasons' Tavern. The Great Hall was filled by an assemblage of about 1,500 respectable individuals, of whom a large portion were females of the Society of Friends. The Marquis of Lansdown took the Chair in the absence of the Duke of Gloucester, stated to be seriously indisposed. The Report read by Mr. Evans, M.P., the Secretary, expressed the regret of the Committee, that in consequence of the non-performance of the engagements entered into by France and Spain, no effectual check had been put to the traffic since last year. The traders, in some measure harassed, but not checked, had only been rendered more cruel and desperate, and the price of the slaves had only been enhanced in consequence of the increased risk in capturing them. Under the French flag the trade was carried on without attempt at concealment; the French slave-ships swarmed on the coasts, and never met with the slightest molestation from the French cruisers. With respect to the effects of

the trade, the Report stated, that wherever it prevailed, the arts recoiled, commerce was stifled, and man became doubly ferocious. The accounts which had been received of the progress of the colony of Sierra Leone were highly satisfactory. The duties collected in the colonies had last year been increased to an extent beyond any former years. The intercourse with the interior had increased, and caravans of merchants now came down constantly for the purpose of selling their gold dust and ivory. The war with the Ashantes was highly unfortunate to the colony. Lord Calthorpe moved that the Report be received, and Lord Harvey seconded the motion, which was carried unanimously. The meeting was also addressed in the prosecution of the business by D. Sykes, M.P.; J. Gurney, Esq. the King's Counsel; J. J. Gurney, Norwich; Sir R. H. Inglis; Lord Gambier; T. F. Buxton, M.P.; Rev. J. Cunningham; Hon. B. Noel; and W. Evans, M.P. The absence of some distinguished friends of Africa, through illness, together with the disastrous intelligence recently received from various parts of that degraded continent, seemed alike to have depressed the speakers and the audience.

THE IRISH EVANGELICAL SOCIETY.—On Tuesday evening, May 11, the Anniversary of this important Institution was held at the City of London Tavern. T. Walker, Esq., the Treasurer, in the Chair. The great room was crowded to excess; when Rev. Mr. Hartley commenced with prayer. Rev. T. Gilbert read a Report, which detailed many pleasing instances of success, but which was much too long for an evening meeting; the business was introduced by addresses from Rev. J. Fletcher, J. Leitch, Dr. Waugh, Dr. Ring, J. Farrier, Esq., T. James, M. Wilks, — Sherman, and others, and the meeting was protracted till a late hour.

CONTINENTAL SOCIETY.—The Sixth Annual Meeting of this increasingly important Society was held at the Crown and Anchor, Strand, Wednesday, May 19. The great room was completely filled with an audience of the first respectability. Sir Thomas Baring, Bart. M.P. took the Chair. The Rev. Isaac Saunders read the Report, which stated, that the agents of the Society were generally successful—in the Netherlands, their teachers were well received by the peasants, who were thankful for their exertions—in the north of France they were labouring with success—in Paris they propose to establish a house as the centre and rallying point for the friends of religion—at Bayonne the Gospel has

been preached both to French and Spaniards, and several important works have been translated into the latter language—depressed as Spain is, there are to be found many liberal and inquiring minds—in Germany and Switzerland, in spite of persecution, there are symptoms of success. The Society employs twenty-six ministers and agents in various parts of the European Continent. The receipts for the year, £1,767. 14s. 4d., but the expenditure has been £1,962. 1s. 4d. The meeting was then addressed by Henry Drummond, Esq., Rev. Hugh McNeil, Spencer Percival, Esq., Dr. Thorp, Dr. Bogue, W. Cunningham, Esq., Rev. W. A. Evanson, Sir C. S. Hunter, Dr. Wardlaw, and Rev. J. Townsend. The business of the meeting was not sustained with that high interest which the importance of the object demanded; but we trust, from the numerous attendance of ministers of different denominations, that the prosperity of the Society will be advanced by their influence during the present year. The meeting closed at half-past 3 o'clock.

HONE MISSIONARY SOCIETY.—The Annual Meeting of this Society was held at Spa-Fields Chapel, on Tuesday, the 19th of May, Alderman Key in the Chair. The Report was read by the Rev. L. Cobbin, which states, that the agents of this Society are employed in 212 villages, with about 18,000 hearers, and having Sunday-schools which contain upwards of 3,000 children; the income of the past year amounted to £6,694. 8s. 5d. The meeting was addressed by the Rev. Messrs. J. Reynolds, J. Fletcher, J. Leitchild, W. Bishop, Searle, Mathews, Edwards, Lockhart, Henly, Dr. Morrison, and R. Steven, and H. Martin, Esquires. The chapel was crowded in every part, but the meeting was continued till after ten o'clock. The collections and donations amounted to about £400. On Wednesday, the 19th, the Ladies Sale was held at the Crown and Anchor, Strand. The net proceeds amounted to £120. The Society has now thirty missionaries, and aids twenty ministers.

NAVAL AND MILITARY BIBLE SOCIETY.—The Forty-fourth Anniversary Meeting of the Naval and Military Bible Society was held at the Argyll Rooms, Regent Street, Tuesday, May 11, 1824; the Earl of Roden in the Chair.

Bibles and Testaments issued during the year upwards of 4,200 copies. Receipt, year ending May 10,

1824 2,277 7 9
Expenditure 2,324 7 1

But there is also a claim upon the Society, unpaid, amounting to £600, which

is £600 less than was owing this time last year.

Collected at the Argyll Rooms, not being Annual Subscriptions or Donations, Mar. 11, 1824 £100 3 2
Donations and new Annual Subscriptions 71 12 0
£171 15 2

Notice.—We understand that the Rev. W. Coombs and Friends, Bradford, Wilts, intend opening their new Chapel, June 8, Tuesday, in Whitsun-week, Rev. Messrs. Thorp, of Bristol; Good, of Salisbury; Stodhart and Chin, of London, are expected to engage.

Recent Death.—On the night of the 14th instant, aged 65, Rev. Jas. Phillips, for 24 years pastor of the Independent Church at Clapham, and also a trustee of Mr. Coward's estates.

Notice.—An Institution has lately been formed which promises considerable advantages to the numerous members of the clerical and medical professions, by facilitating the assurance of lives, and providing a fund for temporary loans on the policies of the insured;—objects of peculiar importance to those whose incomes so much depend on individual exertion, and must therefore rise or fall with the health and vigour which such exertions demand. The business of "the Medical and Clerical Life Assurance Office" will be conducted by eighteen Directors, nine of whom are to be eminent medical characters, and three Dignitaries of the Established Church: thus securing the confidence of the two professions, and preventing most effectually the impositions and misrepresentations which are too frequently practised by persons wishing to insure.

Such an arrangement is more especially demanded from the very constitution of the present undertaking, since it offers to give policies to individuals labouring under gout, asthma, or other disorders not tending materially to shorten life.

Already a considerable number of distinguished professional characters have added their names to the list of proprietors.

Remarks of a Hindoo on the Ten Commandments.—The following interesting testimony to the purity of revelation is extracted from one of the quarterly papers circulated by the Baptist Missionary Society.—Mr. Burton, in a letter, remarks: "August 10, 1823. Took with me to the Dossan (or market) this afternoon, the commandments, which I have

lately translated, intending to read them, and converse with the people about them. Meeting with the Rajah near the village, I desired him to accompany me to a shed close by, where were seated about twenty persons. He complied, and they all listened attentively whilst I read the commandments through. I then gave them to a Battak man to read aloud, since I knew he would be better understood, reading with the native tone, which is peculiar, and difficult to be acquired. They were much interested with them, and readily entered into conversation about them. One was much struck with their purity, and said, that no Rajah, or even priest, ever issued such holy and good commandments. From this I told him, we infer their *Divine origin*; none but God has a heart to give such. This they said was quite certain. Another remarked, that no one kept all these commandments—whether English, or Malay, or Battak, young or old, priests or common people. From this I said, we learnt the *universal depravity of human nature*. "All have sinned and come short of the glory of God," to which they agreed. Another objected, that these commandments, particularly the fourth, were such as no

poor man could keep. I told them that they had already remarked that their *holy nature* proved that God had given them, and we must be sure the commandments he gave to all men were such as would be for the real happiness of all men, of every condition, to comply with; and I further endeavoured to show them, that the fourth commandment was peculiarly replete with mercy to the poor; which seemed fully to satisfy them. One of them observed, that this was evidently the way which God had marked out for all men to walk in, but great and wicked men had made others to suit themselves, and then enticed all others after them; like as he had originally given a straight course to yonder rivulet, but men turned it in what direction they pleased (meaning into the rice fields). The Rajah, after enumerating the commandments, exclaimed, "Well, but if the White people, and Chinese, and Hindoos, and Achinese, and Neus, and Battak people should, with one heart, adopt all these commandments, spears, swords, and guns, would be of no further use; we might throw them away, or make hoes of them!"

LITERARY NOTICES, &c.

WORKS RECENTLY PUBLISHED.

For Christian Missions, an Oration, by the Rev. Edward Irving, A. M. delivered before the London Missionary Society at their Anniversary, 1824. The whole proceeds of the sale of this Discourse, without any deduction, are for the Widow of the Rev. J. Smith, Missionary, who died in the prison of Demerara, under sentence of death.

A Philosophical Essay on Education; by the Rev. W. Newlands, A. M. 8vo. 1s.

The Consolation of Religion vindicated from the Charge of Enthusiasm; a Discourse delivered in the Old Meeting-house, St. Neot's, on occasion of the Death of Mrs. Morell. By Robert Halley. 8vo. 1s. 6d. sewed.

The Difficulties of Infidelity, by the Rev. G. S. Faber, B. D. Rector of Long Newton. One vol. 8vo.

Strictures on the Plymouth Antinomians. By Joseph Cottle. 2d edition enlarged. 8vo. 5s. boards.

The Christian Father's Present to his Children; by the Rev. J. A. James. 2 vols. 12mo. 9s. boards.

Bunyan explained to a Child, interspersed with familiar Poetry, and illustrated with 54 engravings. By the Rev. Isaac Taylor, Organ. 12mo. 4s. half bd.

The Ocean; spiritually reviewed, and compared to passing Scenes on the Land. By the Author of "The Retrospect," &c. 3d edition, 5s. boards.

Shades of Character; or the Infant Pilgrim. By the Author of "Michael Kemp." 2 vols. crown 8vo. 16s. boards.

The Life of the Right Rev. Jeremy Taylor, D.D. with a Critical Examination of his Writings. By Reginald Heber, B.D. Lord Bishop of Calcutta. 2 vols. 15s. bds.

ANSWERS TO CORRESPONDENTS, &c.

COMMUNICATIONS have been received this month from the Rev. J. Moore—R. M. Miller—D. R. Thomason—Jas. Churchill—J. Alexander—J. Roaf—J. Bulmer—C. N. Davies—I. Cobbin—W. Coombs—J. Blackburn—J. Brown—Also from Messrs. W. Moorhouse—J. C.—X. Y. Z.—W. B. Faken Hill—T. Dobbs—J. T.—J. Wilks—Dr. Burder.

We have received *Theologus's* reply to an *Independent*, which ought to have appeared in the present number, but the pressure of other matter has prevented. The *overflow of Intelligence* has compelled us also to omit our *Statistics, Varieties, Analytical Notices of New Works*, as well as several articles of importance, which we reserve to a future number.

ERRATUM IN LAST NUMBER.

P. 254, col. 1, for "Zonera" (twice), read Zonaras.